TO HIS TRVLY HONO-RED FRIEND, SIR WALTER ASTON OF TIXAL, IN the County of Strafford; Knight of *the honorable order of* the Bath.

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HONORED SIR.

SEeing that it is an vsual and commendable custome amongst all writers, to dedicate their workes (once brought to perfection) to some worthy personage or other, to whom they are most deuoted, vnder whose patronage and protection they may better passe without controulment. And hauing now at last (more for the benefit of such as are vnskilful in the Latin tongue, then any priuate respect of mine owne; other then my recreation) translated these seueral writers into our vulgar language, by whose trauels, & indeauours, the maners, fashions & formes of gouernment of forraine and remote nations are plainely discouered; to each studious and iudiciall reader, to the deserued commendations of the Authors themselues, the expelling of barbarous ignorance, and the inriching, and inlightning of the Christian world, with the knowledge of all parts thereof. And withall deliberatly weighing with my selfe, to whom (amongst so many worthies of our daies) I might direct, and consecrate these my labours, of whom I might conceiue some hope of acceprance, and a willingnesse to support the burthen of my weake building. I could bethinke my selfe of none so fit, nor so worthie, as your selfe (right worthie Sir,) both in regard that the manifold fauours bestowed vpon the poore house from whence I had my beeing, by you,

and your memorable Aunceſters, and the taſte that my ſelfe haue had of your good will to all your welwiſhers, and for that alſo the variety of matter herein contained, may happily yeeld ſome delight, if you vouchſafe to peruſe it, imboldneth me humbly to preſume, in theſe rude & rugged lines, to manifeſt my ardent deuotion and affectionate zeale I owe, & of duty ought to owe, vnto your honored ſelf. And though the meaneſſe of the gift, through the indigeſted phraſe and ill compoſture, can no way merit the leaſt place in your good likeing, yet was the poore mans ſacrifice, made with ſalt, as acceptable to the Romane gods, as the rich mans incence, and *Sineta's* cold water, proceeding from a willing heart, (hauing no better meanes to ſhew his duty and deuotion) as highly regarded, and as bountifully rewarded by King *Artaxerxes* as the richeſt preſents the Perſians did offer him. Accept then (I beſeech you) theſe my poore preſentments, & by your accuſtomed fauour, ſo to giue life to them, and me, that they may paſſe (vnder your protection) free from detraction, and my ſelfe be incoraged to proceed to other enterpriſes, for the aduancement of your fame, and attayning to my ſelfe the expected end of al my labours, which is, to be inrolled in the Catalogue of your welwillers.

Thus crauing pardon for my preſumption, I humbly take my leaue,

And reſt euer truly deuoted to your honored name.

491:06

ED. ASTON.

To the friendly Reader.



IF the reading of Hiſtories be ſo neceſſary, & benefic al to al ſorts of people, as they be rightly termed, by ſome the mirrors and maiſters of our life, ſhewing and teaching vs by the lawes and gouernments of other nations and common-weales, what orders and inſtitutions are fitteſt to bee ordayned, and obſerued in our own for the eſtabliſhment of perfect peace, maintainance of diuine worſhip and excerciſe of moral vertues.

I doubt not (good courteous Reader) but the commendation of this Worke, and other Hiſtories of like argument, expreſſed at large by the Author in his preface, will paſſe ſo currant with thee, as thou wilt willingly conclude with him, That there is nothing more pleaſant, more profitable, nor more prayſe worthy, then truly, legendo, aut peregrinando, *either by reading or trauelling, to know and vnderſtand the ſituation, lawes, cuſtomes, religion, and forme of gouernement of each ſeuerall Prouince in the world. And ſeeing a ſo tha (beſides our ſloth and home-lou'd idleneſſe) there be ſo many rubbes, and impediments to hinder and deterre vs from trauell, as it is, in a maner, vtterly neglected, and we thereby deprined of the one halfe of our vnderſtandings: how much more induſtrious ought we to be, (for ſupply of that defect) to buſie our ſelues in reading the reports of ſuch Writers, (both ancient and moderne) as haue ſpent moſt part of their times in that kind of exerciſe, and d (as it were) proffer vs their hands to lead and conduct vs through each ſeuerall countrey.*

In which rancke, mine Author, and thoſe auncient and famous writers, out of which this collection is gathered (though it cannot bee denied but that there hath beene ſuch alteration of ſtates ſince their daies, as there is almoſt no one country in the world that doth wholy

retaine the selfe same customes & ceremonies by them described) are not in the meanest regard, nor their sayings in any wise to be contemned in regard of the number of late writers, who though some of them haue beene men of that fame and repute, and withal so perfect and absolute in their relations, as they haue come farre neerer vnto the truth of our present estate, yet is there no reason that a multitude of Mandiuels that wander abroad in this pampletting age in the habite of sincere Historiographers (like Asses in Lyons skins) should dazell and dim the glory of the other, or cancel and deface their opinions so autenticke and anciently receiued. For mine owne part I must confesse my insufficiency, truely to discerne betwixt the one and the other, yet thus much I may presume to say in the behalfe of mine Author, that (to my weake vnderstanding) in al the course of his bookes, he inforceth no vntruths to make them seeme probable, nor meere probabilites for true, but relateth things doubtful as he found them written by others, and so leaueth euery man to his discretion, to giue credit as hee sees cause: And although hee maketh mention of some ceremonies & customes vsed in certaine countries, which seeme so absurde, monstrous and prodigious, as they appeare vtterly voide of credit yet is there no cause that that should distast any one, considering that (as hee well noteth in the conclusion of his third booke) all people are not indued with like ciuility, and that there is as great difference in mens liuings as in their collours.

The pleasure which I tooke by perusal of these seuerall collections, and the profit that I conceiued might thereby redound both to my selfe and others, together with the approbation of my indeauours and commendation of the workes by some worthy, and worthily respected friends, whose Iudgements doe farre exceed mine owne, incouraged mee to vndergoe the businesse, and to proceed in that I had already begunne with more alacrity, which after much labour I haue now at length finished, and suited in this ragged liuery, and made him to speake in a phrase though not eloquent, yet I hope plaine and intelligible. And albeit a tale may be much improued by a formal manner of telling, yet gold is more esteemed of for his goodnesse then for his collour, and the worthinesse of the worke ought to bee of more regarde then the elegancy of the phrase, the one beeing the substance, the other but the shadow.

As

THE AVTHORS PREface to the Reader.

THE most famous and memorable lawes, customes, and manners of all nations, and the situation of each seueral Countrie, which *Herodotus* the father of Histories, *Diodorus Siculus*, *Berosus*, *Strabo*, *Solinus*, *Trogus Pompeius* *Ptolomy*, *Pliny*, *Cornelius Tacitus*, *Dionysius* *Afer*, *Pomponius Mela*, *Caesar*, *Iosephus*, and of later Writers, *Vincentius*, *Æneas Syluius*, (who was afterward Pope *Pius* the second) *Antonius Sabellicus*, *Iohannes Nauclerus*, *Ambrosius Calepinus*, *Nicholas Perottus* in his books intituled, *Cornucopiæ*, and many other famous Historiographers, haue confusedly, and (as it were) by parts commended vnto vs in their Commentaries: I haue (good diligent Reader) as my leysure would serue, collected, abridged, digested, and compacted together in this short and compendious Breuiary: wherein you may easily finde what euer you haue occasion to looke for; which I haue effected, not in expectance of gaine, nor affecting popular prayse, but freely, and without other recompence, then the pleasure and profite the thing it selfe bringeth with it. And herein I haue expressed as well the customes of auncient time, as those which be in vse at this day; as well the good as the bad, indifferently: that both lying open before thine eyes, by their examples thou mayst follow and imitate in the course of thy life, those which be honest, holy, and commendable, and auoyd those which be dishonest and shamefull. And hereby thou shalt perceiue (good Reader) in what perfection and happinesse we now liue at this day, and how simply, rudely, and vnciuilly our forefathers liued, from the Creation of the world to the generall Floud, and for many ages after. When as they

The cause why he writ this booke.

they, vsing no money, no merchandize, but equalling one benefit with another, had nothing proper to themselues, but sea and land as common to all, as the aire and firmament. No man then gaped after honor and riches, but euery one contented with a little, liued a rurall, secure, and idle life, free from toyle or trauell, accompanied with one or more wiues and their sweet children, hauing no other house than the heauens, the shadow of a tree, or some homely cabbin: their meate was then the fruite of trees, and milke of beasts; their drinke water, and their clothing, first, the vtmost rinde or broade leaues of trees, and afterwards the skinnes of beasts vnhandsomly stitched together. They were not then enclosed in and immured in walles, nor defended with ditches, but wandring abroad at their willes, with their cattell, not then compassed in inclosures, reposed their bodies where euer night tooke them, sleeping ioyfully and securely without feare of theeues or robbers, wherof that age was ignorant.

All which things afterwards crept in and insued of mens variable willes, emulation and dissonant desires, when fruites gotten without labour beeing insufficient to sustaine such multitudes, and other things growing defectiue, and for the repelling and repressing the often incursions and fierce assaults of beasts and forraine people, they were constrained to gather themselues into multitudes, to ioyne their forces together, and to apportion themselues certaine limits and territories wherein to liue; where (ioyning and vniting their houses for neighbourhood) they beganne to liue a more ciuill and popular kind of life, to fence and fortifie themselues with wals and trenches, and to ordaine lawes, and elect magistrates for the maintenance of peace and tranquilitie amongst them: And then they began to prouide for their maintenance, not onely by husbanding their grounds, or following their flockes, but by sundry other exercises, and new inuented arts, to passe by sea with their nauies into forren nations: first, for transporting of companies to inhabit new-found countries, and then for trafficke and trading one with another: to traine vp horses for the cart, of copper to make coyne, to cloth themselues more curiously: to feed more daintily, to haue more humanity in their speech: more ciuilitie in their conuersation, more state in their buildings, and in all

The cause why people inhabited neere together.

points

points to be more mild, more wise, and better qualified: and laying aside all grosse barbarisme, and beastly cruelty, abstayning from mutuall slaughter: from deuouring of humane flesh, from rapine and robberie, from open and incestuous coupling of children with their parents, before indifferently vsed: and from many more such enormities, applyed their reason and strength to recouer the earth, which (beeing then either ouergrown with thicke woods, ouerrunne with wild beasts, or ouerflowed with standing waters) lay rude, barren, desert, vnfrequented, and inconuenient for mans dwelling, and (with their industrie and labour) playning and purging it from heapes of stones, rootes of trees, and superfluous waters, made it fertill and very delightsome to behold. And allowing the plaines and champion grounds for tilling, and the lesser hilles for vineyards, did so manure & dresse the earth, (with instruments made for the purpose) as it brought foorth both corne and wine in aboundance, which before yeelded nothing but acornes and wild apples, and those also sparingly produced.

The earth recouered from hir first rudenes and barrennesse, and made fertile.

The valleys they beautified and adorned with most delectable gardens, and well watered medowes, leauing onely the toppes of mountaines for woods, and assigning so much soyle for the increase of fruite, as they scarce left sufficient for fuell and fodder. Then they began to people all places more plentifully, to erect new buildings, of ferme houses to make hamlets, of boroughes great cities, to build temples in valleys, towers on mountaine tops, to encompasse their fountains with hewed marble stones, & inuironing them with plants on all sides for shadow, deriued their running waters thence into their cities, through pipes & conduits: to search deepe in the ground for water, where naturally it was wanting: to hold in and restraine the streames and violent riuers, with dams and bankes of earth, which before would often flow at large, to the great destruction of the Inhabitants, and (that they might bee passable, and no hidderance or impediment to mens businesse) to build ouer them strong and stately bridges, vppon bending Arches or Pyles fastened and firmely rampered in the ground, to call downe Rockes in the sea, which whilome were woont to bee daungerous for saylers, to make hauens, inroades, and harboroughes both in Ilands, and on the Continent.

To digge Dockes and Rodes, wherein shippes might rest in securitie, free from danger of wind or weather. And so diligently to decke and garnish all things both by land and sea, that the earth (as now it is) compared to his former filthinesse and deformitie, may be thought to be an other earth, different from that it was before, and not much vnlike that most delectable garden, out of which our vnfortunate first founders *Adam* and *Eue* were eiected for transgressing the diuine commandement.

The earth compared to Paradise.

Moreouer, many most noble Disciplines, and liberall Arts, were by men found out, which (that they might remaine to all posteritie) were by diuers Characters, and new-inuented notes of letters, committed to bookes and tables, and did so farre exempt and aduance them beyond all humane condition, as they might haue beene thought rather to leade the most blessed liues of deified men, then men indeed.

Had not Satan the Prince of the world, and enemie of mankind, (by sowing his most pestilent Cockles amongst the good corne) confounded their most intire and happie estate. For he seeing the multitude of people increase, and the pleasure of the world held in better estimation, stirred vp with enuie, first found them guiltie to themselues for committing damnable sins, and afterwards made them with curiositie to affect the knowledge of future and heauenly things, from the obscure answers of Oracles: And to the end he might abolish all knowledge, of one true and onely God, and trouble all mankind with some notable euill: he taught them the prophane worship of false gods and goddesses, causing them to commit idolatrie, and do reuerence vnto them, making the Delphian Temples in one place, the Euboian in another; in another the Nasamonian, and the Dodonian okes (by his diuelliſh inspiration) to vtter foorth Oracles. By which means he procured that diuine honors were attributed to *Saturn* in Italy, to *Iupiter* in Creet to *Iuno* in Samos, to *Bacchus* in Thebes and India, to the Sun and Moone (vnder the names of *Isis* & *Osyris*) in Aegypt: to *Vesta* in Troy: in Affricke to *Pallas* and *Triton*: to *Mercury* (vnder the name of *Teutas*) in Fraunce and Germany: to *Mynerua* in Himettũ & Athens: to *Apollo* in Bœotia, Rhodes, Chius, Patura in Lycia, the

The true God forgotten.

Plurality of gods, & which god was worshioped in each seuerall country

the lesser Phrigia and Thimbra. To *Diana* in Delos and Scythia; To *Venus* in Cyprus, Paphos, Gnydos, and Cythera: to *Mars* in Thrace, to *Vulcan* in Lipara and Lemnos, to *Priapus* in Lampsacus neere Hellispont, and to others in many other places; whose names (for their rare inuentions and great benefits bestowed vpon their people) were then most fresh in memory.

Jesus Christ reduced the world from error.

Moreouer also, after Christ Iesus, the true Sonne of the liuing God, appearing in flesh, and pointing out to the erring multitude the perfect path-way of saluation, by his word and example, exhorting to newnesse of life, to the glory of his heauenly father, and sending his Disciples forth into all the world, by their wholsome doctrine and preaching, had confounded their damnable idolatry, and spread abroad a new religion, and new institutions of life, yea and preuailed so much, as being receiued of all nations in the world, there could nothing more be desired for the obtayning of true felicity: when Satan returning into his former malice, and going about to circumuent, and get againe his habitation in mens curious hearts, which before (by the comming of Christ) hee was forced to forsake, reduced some into their former errors, and so corrupted and blinded others with new hereticall opinions, as it had beene better for them, neuer to haue tasted the truth, then so sodainely and maliciously to forsake the knowne way of saluation. For now at this day all the people of Asia the lesse, Armenia, Arabia, Persis, Siria, Assiria and Media, and in Affrick, the Aegiptians, Numidians, Libians and Muritanians. In Europe, all those of Greece, Misia and Thrace, vtterly abiecting Christ, obserue and with all honor and deuotion adore, that most accursed and Epileptical *Mahomet* and his damnable doctrine. The Scythians (which at this day bee called Tartars) a very large and populous nation, doe, some of them worship the Idols of their Emperor *Cham*: some the stars, and some others the true and onely GOD, at the preaching of Saint *Paul*: the people of India and Aethiopia, which bee vnder the gouernment of *Prestor Iohn*, hold the faith of Christ, but in a manner that is far different from ours. But the sincere and right beliefe of our Sauiour Christ, wherewith (by his speciall grace) the whole world was once illumined, is retained onely in Germany, Italy, France, Spaine, England, Scotland,

The large Countries of the Mahometans.

Ireland, Dacia, Liuonia, Prussia, Polonia, Hungaria, and of the inhabitants of the Isles of Rhodes, Scicilia, Corsica, Sardinia and of some few besides. So far hath that most cruel enemy of mankinde preuailed, by bringing in such diuersity of manners, such hatefull and damnable superstitious abuses in ceremonies and sacred things, that whilest euery nation contendeth by strongest arguments to prooue that the GOD which they worship and adore is the true and great GOD, and that they onely goe the way of eternall happinesse, and all others the by-path that leadeth to perdition.

The diuersitie of worshipinge is the seminarie of dissention.

Whilest also euery sect indeauoureth to aduance and set forth themselues, it insueth that (each one persecuting other with mortall enmity and deadly hatred) it is not onely daungerous to trauell into forraine nations, but in a manner vtterly bard and prohibited, which I perswade my selfe is the cause, that the names of bordering nations beeing scarce knowne to their neerest neighbors, whatsoeuer is either written or reported of them, is now accounted fabulous and vntrue: the knowledge whereof notwithstanding hath euer beene reputed so pleasant, so profitable and so praise-worthy, as it is most manifest, that for the loue and desire thereof onely, without other cause at all, very many forsaking father and mother, wife and children, countrie and kin (and that which is more) neglecting their owne health, haue aduentured through great difficulties and daungers, care and troubles, long and tedious iourneies into forraine nations, onely to furnish themselues with experience. So as it is vndoubtedly true that not in these daies onely, but almost from the beginning of the world, All those haue bin generally esteemed men of greatest authority, wisdome and learning, and by open consent haue beene elected and chosen Maisters and Gouernours, Councellors and Iudges, Captaines and Controllers, who hauing sometimes trauelled strang countries; haue knowne the manners of many people and cities, for euer as those auncient Philosophers of Greece and Italy, which were first founders of sundry sects wherin they instructed their Disciples & Schollers, as namely *Socrates*, of the Socratick sect, *Plato*, of the Academicke, *Aristotle*, of the Peripatick, *Antisthines* of the Cynick, *Aristyppus*, of the Cyrenaicke,

The Greeke Philosophers first glory.

The law-giuers first authority.

naicke, *Zeno* of the Stoicke, and *Pithagoras* of the Pithagoricke. As also those old law-giuers *Minos* and *Rhodomanthus* to the men of Creete, *Orpheus* to those of Thrace, *Draco* & *Solon* to the Athenians, *Lieurgus* to the Lacedemonians, *Moses* to the Iewes, *Zamolxis* to the Scythians, and many others which wee see haue set down to their people diuers prescript ceremonies & ciuil disciplines: inuented not of those seueral sects, disciplines and lawes, within their city walles, but learned and brought them from the Caldeans themselues (being the most wise men of the world) from the Indian Philosophers, the Brackmans & Gymnosophists, and from the Aegiptian Priests, with whom sometimes they were conuersant. To conclude, wee plainely perceiue that those most renowned worthies, *Iupiter* of Creete (who was reported to haue measured the world fiue times ouer) and his two sonnes of like disire and succesſe, *Dionysius*, surnamed *Bacchus*, and valiant *Hercules* and *Theseus* his imitator, *Iason* with the rest of the Greekes, which went with him for the golden Fleece, wether-beaten *Vlisses* and *Aeneas* the outcast of Troy, *Cyrus*, *Darius*, *Xerxes*, *Alexander* the Great, *Hanibal* the Carthaginiã, *Mithrydate* king of Pontus (expert in the language of fifty nations) the great *Antiochus* and innumerable other Romane Princes and Gouernors, the *Scipios*, the *Marii*, the *Lentuli*, *Pompey* the Great, *Iulius Caesar*, *Octauian Augustus*, the *Constantines*, *Charles*, *Othones*, *Conrades*, *Henries* and *Frederickes*, haue by their warlike expeditions into forraine nations, purchased vnto themselues an euerlasting fame and immortal memory. Wherefore seeing there is so great pleasure and profit in the knowledge of countries, and of their manners, and also seeing it is not in euery mans power, nor yet lawfull for many causes, for euery one to trauel and behold lands far remote: thou maist (good gentle reader) as wel by reading comprehend & vnderstand, the most renowned customes of al nations, and the seueral sytuation of each country, expressed in this booke, and that as readily, & with as much pleasure, as if, taking thee by the hand, I shold lead thee through euery nation one after an other, & faithfully relate vnto thee, in what place, and vnder what kind of gouernment, each nation haue liued heretofore and now doe liue.

The Caldeanes the wisest men in the world.

Nor would I haue thee distasted or carried away, for that by some too seuere reformer, it may bee obiected and laide in my

my teeth, that I haue produced for new and for mine owne, a matter written long agoe, and heretofore handled of no lesse then a thousand Authors, and that I haue vsed only their words without alteration: But if thou diligently marke my purpose, thou shalt find that (in imitation of that liberal housholder, to whom Christ in the Gospell compared euery learned scribe) I haue presented thee (my kinde guest) with some things, as well out of mine owne braine, as wholy extracted from the hidden treasure of my bookes, and not onely with borowed and vnknowne stuffe, but with sundry new dainties of mine owne deuising.

Farewel, and what euer thou findest herein accept in good part.

To the Reader in commendation of *this worke.*

NOt Soline, Pliny, Trogus, *nor* Herodotus *of worth,*
Not Strabo *best Geographer that Cretish Isle brought forth:*
Not true historian Siculus, *nor yet* Berosus *sage,*
Nor any other writer else within this latter age:
Not Siluius (*after* Pius *Pope*) *the second of that name,*
Nor yet Sabellicus (*whose Workes deserue immortal fame*)
In volums large doe touch so neere the state of th' viniverse
As doth the Author of this booke in fewer words reherse:
For here each part of Asia soile distinctly you may find,
Th' Arabians, Persians and the Meades, the Scythians & the Inde,
The Strian and Assirian, and all the Parthians race,
The Getes and Dacians (Europs Scythes) the people eeke of Thrace:
The Sauromates, and those which in Pannonia doe remaine
The Germaine, the Italian the French and those of Spaine:
The Irish and the British Isles (of Islands all the best,
And Affricke nations all (which first old Affrican possest)
The Æthiops and the Carthage men, and those of Aegipt-land,
And al the people that doe dwel, on the dry Libian sand.
And many more inhabitants of diuers Isles beside,
And where the sect of Mahomet *most chiefly doth abide:*
What ample large and spatious lands doe honor Christ their head,
And through what kingdomes of the world his faithfull flocke are

FINIS. (spread.

The manners, lawes and customes, *of all Nations.*

LIB. 1.

The true opinions of Diuines, concerning mans originall.

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CAP. 1.

WHen the diuine Maiestie (vpon the first day of Creation) had finished this great and wonderfull Architecture of heauen and earth, (which of his beauty and elegant forme, is called the world,) and all things contained within the compasse thereof, vpon the sixt day hee created man, of purpose that hee might haue all other things in full fruition, and be Lord and Gouernour ouer them, and making him the noblest of all other Creatures, hee indued him with celestiall vnderstanding, and named him *Adam*, of the redde earth or claye whereof he was framed. And to the end he should not bee alone, the Lord (casting him into a dead slumber) tooke a ribbe from out his side, and framing woman thereof, gaue her vnto him as his wife and companion, and placed them in the pleasantest part of all the earth, watered on all parts with most pleasant riuers, and delectable fountaines, which place for the euer fresh and pleasant aspect, was of the Greekes called *Paradise*, wherein for a space they liued a most blessed life, free from all euill, the earth producing all things of her owne accord: But no sooner had they transgressed the com-

VVhy the world is so called.

The originall and appellation of Adam.

Paradise.

mandement of their maker, but that they were expelled from that most sacred seat and happy habitation, & thrust into the earth to till the same, out of which they were taken, which being then, for a curse, restrained of her former fruitfulnesse, and bringing forth nothing willingly, they got their liuings with sweate and sorrow, their bodies being become subiect to heat and cold, and all kinde of infirmities; Their first begotten sonne they called *Cain*, the second *Abell*, after whom they had many other children. So that the world growing richer in age, and the earth more inhabited, as the multitude of people increased, so did wickednesse waxe more rife, and men growing worse & worse, accounting iniury for innocencie, and the contempt of Gods maiesty for piety, were come to that height of iniquity, that God in all the world scarce finding *Noah* only, (whom for the reparation of mankind he thought fit to be preserued with his houshold) sent the generall deluge, which drowning all the world, destroyed the fowles of the aire, and all liuing creatures breathing vpon the face of the earth, some few seed-pares only excepted, defended by the Arke from the force of the floud. After the rage of the waters had continued for fiue months space, the Arke rested vpon the hils of Armenia, and *Noah* & his company going forth into the earth, (by Gods speciall grace & assistance) in short time, the almost extinguished estate of all mortall creatures was repared. And *Noah*, because all parts of the earth might be re-peopled, sent his sonnes, nephews, and kinsfolke, with their companies to dwell, some into one country, some into an other. Into Ægipt (according to the opinion of *Berosus*) he sent *Esennius* with the Colonies of *Cham*: *Tritamen* into Lybia and Cyrene, and *Iaphet Priscus Attolas*, to inioy the rest of Affrick. Into East Asia hee sent

The fertilacsse of the earth why it was restrained.

Cain the first begotten of Adam.

The generall deluge, and how long it continued.

Noah sent his children and kindred to inhabite other countries.

sent *Canges*, with some of the sonnes of *Gomer Gallus*: *Sabus*, surnamed *Thurifer* went into Arabia fœlix: *Arabus* ruled in the deserts of Arabia: and *Petreius* in that part of Arabia called Petreia. *Chanaan* hee placed in Damascus in the confines of Palestine: In Europe hee made *Thuysco* King of Sarmatia, from the riuer of Tanais, to the riuer of Rhene, to whom were ioyned the sonnes of *Istrus*, and *Mesa*, with their brethren, who had the gouernment from the hill Adulas, to Messembria Pontica. Vnder whome *Tyrus*, *Archadius* and *Æmathius* gouerned in Italy, *Gomerus* in France: *Samotes* possessed that part of France betwixt the riuers Garunia and Sequana, and *Iuball* was Lord of the Celtibers.

The cause of the variety of toungs and manners.

That short and vntimely alienation of the children from their progenitors, (of whose life and manners they had little taste) was cause of all the diuersity which insued; for *Cham*, beeing constrained to flye with his wife and children, for scorning and deriding his father, seated himselfe in that part of Arabia, which was afterwards called by his name, where hee left no religious ceremonies to his posterity, as hauing receiued none from his Father: whereof insued, that, as in tract of time, diuerse companies beeing sent out of that coast, to inhabite other countries, and possessing diuerse partes of the world, (for the reiected seede did exceedingly increase) many of them fell into inextricable errors, their languages were varyed, and all knowledge and reuerence of the true and liuing God, was vtterly forgotten and abolished, in so much as many of them might well bee sayd to liue a life so vnciuill and so barbarous, as hardly could there any difference bee discerned betwixt them and brute beasts.

The exile of Cham.

Men liued like beasts.

Those which went into Ægypt, admiring the motion and brightnesse of the heauenly lights, and ascribing a certaine God-head to the Sunne and Moone, began to worship them for gods, calling the Sunne *Osyris*, and the Moone *Isis*, the Ayre they reuerenced vnder the name of *Iupiter*: the Fire of *Vulcan*: the Skye of *Pallas*: and the Earth of *Ceres*, giuing diuine honors vnto other things likewise, vnder diuerse other names and appellations; Nor did that black clowde of darknesse, hang onely ouer the land of Ægypt, but what countries soeuer were first inhabited by the off-spring of *Cham*, were vtterly ouer-whelmed in ignorance of true pietie, and wholy inthralled in Satans slauerie. Neither was there euer land the mother of more Colonies, then that part of Arabia, wherein cursed *Cham* and his crew remained; so great was that destruction which the vntimely banishment of one man brought to all man-kinde.

The Sunne and Moone worshipped.

The Moone called Isis, the Sunne, Osyris: the Ayre, Iupiter; the Fyre, Vulcan; the Sky, Pallas; and the Earth, Ceres.

Arabia, the mother of many Colonies.

Whereas on the contrary part, the issue of *Sem* and *Iaphet*, being lawfully instructed by their parents and elders, and contented to liue in their owne limits, wandred not abroad into all parts of the world as those others did, which is the cause that the desire of the truth, I meane the worship of the true God and godlinesse, was (vntill the comming of the Messias) priuately practised in one country onely.

The issue of Sem and Iaphet.

Why the worship of the true God remained with so few.

The false opinion of the Ethnicks concerning mans originall.

Cap. 2.

The two-fold opinion of the Philosophers concerning the world.

BVT the ancient Philosophers, (beeing voyde of knowledge of the true God-head, haue written long sithence

ſithence many Hiſtories of Nature,) haue otherwiſe thought of mans originall: for ſome of them were of opinion, that the world was without beginning, and incorruptible, and that the ſtock of humaine kinde hath beene for euer. Some others ſuppoſed both world, and worldly men to haue beginning, and to be likewiſe ſubiect to corruption, for, (ſay they) at firſt the nature of heauen and earth being mingled together and vnſeperated, had one onely forme or *Idea*, out of which chaos each body being ſeperated from other, the world attained this ſhape it now carryeth: the ayrie being in continuall motion, the firye part thereof, for his lightneſſe, required the vppermoſt ſeate, and by the ſame reaſon, the Sunne, and all other ſtarres obtained their courſes; That part which was mixt with moyſture, by reaſon of his weight, remained ſtill in his propper place, which being than mingled together, of the moyſt part thereof was made the ſea, and the harder part became earth, though then ſoft and ſlimy; which afterwards growing harder and thicker by the heate of the ſunne, the force of the heate by little and little ſwelling and puffing vp the ſuperficies, or vttermoſt part thereof, there were in many places diuerſe humors congealed together, wherein appeared certaine putrifactions couered with thin skinnes or filmes, as wee may perceiue by experience in the fennes & ſtanding waters of Ægipt, when as the heate of the ayre vpon a ſodaine warmeth the cold earth: ſo that heate abounding in moyſture, cauſed generation, and a certaine winding ayre incompaſſing the moyſture, preſerued that from danger by night, which by day was made ſolide by the heate of the ſunne: ſo as in the end thoſe putrifactions being brought to perfection, &, as it were, their time of birth drawing neere; the skins where-

Light things tend vpwards, and heauie things downewards.

The naturall creation of liuing creatures.

with they were couered, beeing burned and broken, they brought foorth the formes of all creatures: of which, those that did most participate of heate, tooke theyr place in the vppermost region, and became flying fowles, those which were most neere vnto the nature of the earth, became serpents, and other earthly creatures, and those of the watery condition, were allotted the Element of the same nature, and were called Fishes.

But when the earth (with heate and wind, waxing euery day dryer then other) surceased from bringing forth the greatest sorts of creatures, those which shee had already produced, brought forth others of the same kinde, by mutuall commixtion one with another.

The barbarous manner of liuing of the first people.

And in this manner did those Philosophers affirme, that men had their beginnings likewise, and that they, (seeking the fields for such foode, as herbes and fruites of trees did naturally yeeld them) liued a wilde, vnciuill, and brutish kinde of life.

The diuersitie of toungs how it came.

And being much annoyde with beasts (the better to resist them) partly mooued with feare, and partly for their common profit, gathered them-selues into companies, and ioyning their forces together, sought out fit places for themselues to dwell in. That the sound of mens mouthes being first confused, and disordered, by little and little became a distinct and intelligible voice, and gaue vnto euery thing his proper name. And that men being placed and dispersed into diuerse parts of the world, vsed not all one, but diuerse languages, and for euery language diuerse caracters of letters. That the first company of men gaue beginning to euery country wherein they liued. And that those men which were first so procreated (being vtterly

vtterly voyde of ſuccour and ayde of any thing, and not knowing how to gather the fruites of the earth, and to lay them vp and keepe them, to ſerue their neceſſitie, lead ſo hard a life at the firſt, as many of them periſhed in winter by cold or famine, who afterwards growing wiſer by experience, found them out holes and caues in the ground, both to auoyde the extremity of colde, and to preſerue fruites to defend them from famine. And hauing found out the vſe of fire and other things profitable, and all other commodities of mans life beeing made manifeſt vnto them: and finally making neceſſity the miſtreſſe of their labours, they commended to their memories the knowledge of all things, to whom were giuen as helpers, hands, ſpeach, and excellencie of minde.

Men made wiſer by danger.

Neceſſitie the miſtreſſe of labours.

Now thoſe which (attributing nothing to Gods prouidence) were of opinion, that man had this manner of beginning, did hold alſo, that the Æthiopians were the firſt of all mortall men, vſing this coniecture for their reaſon, that the country of Æthiopia, by reaſon of the vicinity and neereneſſe of the heauens, did before all other lands begin to waxe warme, the earth from the beginning lying long ſoaked in water: whereof it happened, that of that firſt temperature of heate and moyſture, man himſelfe being firſt begotten, would with a better wil hold that place wherein hee was borne, than to goe ſeeke ſtrange countries, all other places beeing vtterly vnknowne vnto him.

The firſt men were the Aethiopians.

Wherefore beginning there, (yet firſt ſpeaking a word or two, in generall of Affricke one of the the three parts into which the world and this my preſent worke is diuided) wee will firſt ſpeake of the ſituation of Æthiopia, and of the cuſtomes and orders vſed in that country, and after-

afterwards wee will treate of all other lands in order as they lye, with what diligence we may.

Of the scituation and perfection of the world. CAP. 3.

The earth deuided into three parts.

OVr Ancestors (as *Orosius* reporteth) were of opinion, that the circle of the whole earth, inclosed within the borders of the Ocean, is in the forme of a Triangle, and that there be three parts thereof, Affricke, Asia and Europe. Affricke is deuided from Asia by the riuer Nilus, which running from the South into Æthiopia, and passing by Ægipt, maketh it exceeding fruitfull by his ouer-flowing, and dischargeth himselfe into the sea, in no lesse then seauen sundry places.

Affrick deuided from Asia.

Europ deuided from Affricke.

The Mediterranean sea deuideth Europe from Affrick, which (according to *Pomponius Mela*) making breach into the earth from the West Ocean, about *Gades* Iland and *Hercules* pillers, is not there in bredth aboue ten miles ouer. Asia is seperated from Europe by the riuer Tanais, which flowing from the North almost into the middle of the poole of Mæotis, meeteth there with the sea, called Pontus, which parteth the rest of Asia from Europe; Affricke is bounded vpon the East with the riuer Nilus, and vpon all other parts with the sea, it is shorter then Europe, and broder when it ioyneth to the sea, and fuller of hills, and holding on a crooked course towards the West, by little and little growing sharper and narrower, is then the narrowest when it is neerest to an end. As much of Affricke as is inhabited, is wonderfull fertile, but the greatest part thereof lyeth desert, being eyther couered with drye barren

Asia deuided from Europe.

The scituation and qualitie of Affricke.

barren ſands, forſaken for the vicinitie of the Sunne, or annoyde with ſundry ſorts of hurtfull creatures. Vpon the North it is compaſſed with the Lybian Sea, with the Æthiopian on the ſouth, and with the ſea Atlantick on the weſt. The whole country of Affrick was inhabited from the beginning, but of foure ſundrie ſorts of people, whereof two (as *Herodotus* writeth) were borne & bred in that countrey, and the other two were ſtrangers: the homebred and naturall countrimen are the Carthagenians and the Aethiopians, the one inhabiting in the north of Africk, & the other in the ſouth. The ſtrangers be Pheniceans and Grecians. The ancient Aethiophians and Egiptians (if all be true which they report of themſelues) were at firſt rude and barbarous, and feeding commonly like bruite beaſts with hearbes and wilde fleſh, vſing neither manners, lawes nor gouernement, but wandring and ſtraying abroad without conſideration or regard, and vtterly deſtitute of any certaine habitation, repoſing themſelues whereſoeuer they were benighted: But afterwards beeing made more ciuill and humane, by *Hercules* (who is ſaid to haue brought Colonies into that Country) and making themſelues houſes of thoſe ſhippes wherewith they had before ſayled into Libia, they beganne to dwell and inhabite together. But of this we will ſpeake more at large hereafter.

The incommodities of Affrick.

Affrick inhabited by home bred people and ſtrangers.

The people of Affrick made more ciuill by Hercules.

The ſoyle of Affricke is vnequally inhabited, for the South part thereof, by reaſon of the exceeding heat, lyeth for the moſt part deſert, and that part which lyeth next vnto Europ is very populous, the fruitfulnes of their ground is admirable and wonderfull, as yeelding to the husbandman, in ſome places a hundred fould increaſe.

The qualitie of the ſoyle of Affrick.

The fruitfulneſſe of the ground.

It is ſtrange that is reported of the fruitfulnes of Mauritania in Affricke, that there be Vines bigger then two men

The wonders of Affrick.

can fatham, and clusters of Grapes of a cubite in compasse, that there be stalkes of wilde Parsley, wilde Fennell, and thistles of twelue cubits in length, and of a wonderfull thickenesse, much like vnto the Indian Cane, the knots or ioynts whereof will fill eight bushels, there are also herbes called Sperage, of no lesse notable bigenesse: Their Cipres trees, about the hill Atlas be of an exceeding height without knots, and with a bright leafe: but of all, their Cytron tree is the most noble, and of the Romaines accounted most daintie. Affricke breedeth Elephants and Dragons, which lying in waite for other beasts kill all they can catch, as Lyons, Libards, Bufles, Goates and Apes, whereof there bee great store in many places.

What kind of beasts are bred in Affrick

There bee also beasts like Camels and Panthers, and beasts called Rhizes, which bee like vnto Bulls. And (according to the opinion of *Herodotus*) that country breedeth horned Asses, besides, Dragons, Hyænaes, Porcupines, wilde Rammes, and a kinde of beast begotten betwixt the Hyæna and the Wolfe, (which is some-what bigger then the ordinary kinde of Wolues) Panthers, Storckes, Egles, Estridges, and sundry kinds of Serpents, but especially the Cerastes which hath a little body, and hornes like a Ramme, and the Aspe which is little likewise, but very venimous, against whose mischiefe the Ratte a very little creature, is by natnre opposed for a remedy.

Of

Of Æthiopia, and the ancient customes of that Country.

Cap. 4.



Thiopia is deuided into two regions, whereof one lyeth in Asia, the other in Affricke: That in Asia is now called India, and is washed on the East with the red and Barbarian Sea, and lieth Northward next vnto Libia and Ægipt, vpon the west it hath the inner Libia, and vpon the south it ioyneth to the other Aethiopia, which is bigger and more southward. This Aethiopia in Affrick, is so called of *Aethiops* the sonne of *Vulcan*, who gouerned there (as *Plinie* is of opinion) or else of the Greeke word (*aitho*) which signifieth to burne, and (*ops*) which is the countenance, because that country is parched and burned, by reason of the neerenesse of the sunne: for the heat there is exceeding great and continuall, as being directly vnder the Meridian line. Towards the west it is mountanous, full of sand and grauell in the middle, and desert in the east. It containeth many sorts of people of diuerse and monstrous countenances, and horrible shapes. They were thought to bee the first people that liued, and that they being in that country naturally bred, continued free-men, and were neuer subiect to slauery: the gods were there first honoured, and sacred ceremonies ordained: they had a double vse of letters, for some letters were called holy, and were only known to the Priests, & the other serued for the common people, nor were there formes of letters such as thereof could syllables bee framed, but either like some

Two Aethiopias.

One Aethiopia is now called India.

The qualitie of Aethiopia.

The Aethiopians were the first people.

The gods first worshipped in in Aethiopia.

What letters the Aethiopians vsed.

liuing creature, or the outward parts of mens bodies or resembling sundry instruments of worke-men, and euery figure or forme of letter had his proper signification, as by the Hawke was signified swiftnesse, mischiefe and craft by the Crocadile, watchfulnesse by the eye, and so like-wise of other things. Who-so-euer of their Priests was most troubled with vaine visions, him they accounted the most holiest, and creating him for their King adored him as though he were either a God, or at the least giuen them by diuine prouidence, and yet his supreame authority exempted him not from the obedience of their lawes, but that hee was to doe all things according to their ancient customes, and not to reward or punish any man himselfe, but vpon whome soeuer he intended to take punishment, to him hee sent the executioner, to present him with the signe of death, which was no sooner viewed by him to whome it was sent, but forthwith (who euer he were) hee would goe home to his owne house, and there procure his owne death: for so great honour and affection did the subiect beare to his soueraigne, that if it happened at any time by an accident the King to bee weakned or faint in any one part of his body, all his friends and followers would of their owne accord weaken that part in themselues, accounting it an odious thing, that their King should be lame or blind of one eye, and all his friends not to bee in like manner blind and lame also.

The election of their Kings.

The obedience of the Ethiopians.

Their custome was also (as is reported) that their King being dead, all his friends would willingly depriue themselues of life, accounting that death most glorious, and the surest testimony of true frindshippe: The people by reason of the neereneſſe of the heauens went for the most party naked, couering onely their priuities with sheeps tayles,

The apparell of the Ethiopians

tayles, and ſome few clothed them-ſelues with skinnes, ſome of them alſo wore breeches made of haire: their greateſt imployments were about their Cattell: their ſheepe bee very little and of a hard and rough fleeſe: their Dogges bee little likewiſe, but very ſharpe and eager: Millet and Barley are their cheefeſt graines, which ſerueth them both for bread and drinke, and they haue no kinde of fruites vnleſſe it be Dates, and thoſe be very rare alſo: Many of them liued with hearbes and the ſlender rootes of reedes, they eate alſo fleſh, milke and cheeſe: The Iſle of Meroê was once the head of the kingdome, the forme thereof is like vnto a ſheeld, and it lyeth along by the riuer of Nylus, for the ſpace of three thouſand ſtadia.

Their exercise.

Meroë was once the Kings ſeate.

The Sheapheards that Inhabited that Ile were great huntſmen, and the husbandmen had mines of gold: *Herodotus* ſaith, that thoſe people of Æthiopia, which be called Macrobij, eſteemed more of braſſe than of golde, for their gold they put to ſuch baſe and vile vſes, as the Embaſſadors of *Cambyſes* King of Perſia, being ſent thether, ſaw diuerſe offenders fettered in priſon in chaines of gold. Some of them ſowe their ground with a kinde of pulſe, and ſome others plant the Lote tree, they haue Hebon wood and Pepper in great aboundance, Elephants they hunt and eate, they haue alſo Lyons, Rhinocerots, (which bee enemies to the Elephant,) Baſilisks, Libbards, and Dragons, which winding and intangling themſelues about the Elephants, deſtroy them by ſucking out their bloud. There is found the Iacint ſtone, and the Chriſophraſus, (which is a greene ſtone mixt with a golden brightneſſe) there is Cynamon gathered likewiſe: Their weapons were bowes made of wood that was parched in

Gold accounted baſer then braſſe.

The Aethiopian armor.

the fire, and foure cubits in length; their women were good warriors, the most of them hauing their lips thrust through with a ring of brasse. Some of the Aethiopians worshipped the Sunne at his rising, and inueighed bitterly against him at his going downe; many of them cast their dead bodies into riuers, some other put them into earthen vessels or glasse vessels, and kept them in their houses for the space of a yeare; during which time they reuerenced them very religiously, offering vnto them the first fruits of their increase.

The religion of the Ethiopians.

Some say, that hee that did most excell others in comlinesse of body, skill in breeding cattell, strength and riches, him they elected for their King. And that they had an ancient lawe, that the Priests of Memphis, might when they pleased, deprive the King of his life (by sending vnto him the messenger that caryed the signe of death) and ordaine an other to raigne in his steed. They beleeued that there was one immortall God, and that hee was maker of the world, and gouernor of all things, any other God they esteemed mortall, who was their vncertaine King, as is said. And hee that best deserued of their citty, him next vnto their King they reuerenced as God. And such was the state of Aethiopia at the beginning, and for a long continuance, these their customes and manners of their nation.

The authority of the Priests.

Their gods.

But at this day, as *Marcus Antonius Sabellicus*; (out of whose history wee haue taken most matters, which wee treate of both in this and the bookes following) saith, that hee had intelligence from some that were borne in those countries, that the King of Aethiopia (whome wee call *Pretoian* or *Presbiter Ioan*, or *Iaan*, and they *Gyam*, which in their language signifieth mighty,) is so potent a Prince, that hee is sayd to haue vnder him as his vassalls three-

The new customes of the Aethiopians or Indians.

Prestor Iohn King of that Aethiopia which is in Asia.

three-score and two Kings. And that all their great Bishops and states of all those kingdomes, are wholy guided by him, at whose hands the order of Priesthood is obtained, which authority was by the Pope of Rome giuen and annexed to the Maiesty of their Kings, and yet hee himselfe is no Priest, nor neuer entred into any holy orders. There be a great number of Archbishops, and euery one of them, (who euer hath the least) hath twenty Bishops vnder his iurisdiction. The Princes and other Bishops of great dignity, when they goe abroad haue carried before them, a crosse, and a golden vessell filled with earth, that the sight of the one may put them in minde of their mortality, and the other of our Sauiours passion.

Their Priests marry once and no more.

Their Priests are suffered to mary for procreations sake, but if they bury one wife, it is vtterly vnlawfull for them to mary an other. Their Temples are very large, and farre richer then ours, and for the most part builded vp to the topp arch-wise. They haue many religious houses and families of holy orders, as Antonians, Dominicks, Calaguritans, Augustines, and Macarians, who be all arrayed by permission of their Archbishops, with apparell of one coulour: Next vnto Almighty God, and his Mother the blessed Virgin *Mary*, Saint *Thomas* surnamed *Didimus*, is chiefly honoured in that country. They hold an opinion, that their great King whom they call *Gyam*, was ingendred of King *Dauid*, and that the race of that one family hath continued euer since, hee is not black as most of the Aethiopians are, but rather white. The citty Garama is now the Kings seate, which consisteth not of Bulwarkes and houses with strong wals, but of tents or tabernacles made of fine flaxe or silke, imbrodered with purple, and placed in decent and seemely order.

Saint Thomas held in great reuerence.

The King according to his custome, liueth for the most part abroade, not contayning himselfe within the circuite of the Citty, aboue two daies together, ether because they account it absurde and effeminate, or that they are prohibited by some lawe.

The power of the Ethiopian Kings.

They haue in redinesse vpon any little occasion tenne hundred thousand men, well instructed in feates of armes, fiue hundred Elephants, besides an infinit number of Horses and Camels.

There be also throughout the whole kingdome certaine stipendary families, the issue whereof haue a gentle incision made in their skinne, and bee marked with a hot iron with the signe of the Crosse. In warres they vse bowes, speares, cotes of male, and helmets: the order of Priesthood is in greatest dignity, next vnto whome are the sages or wizards, whom they call *Balsamati* and *Tenquati*. They esteeme much also of innocency and honesty, accounting them the first step to wisdome, the Nobility are the third in honor and dignity and the stipendary the last: the Iudges discerne of causes of life and death: but referre the decree to the Præfect of the citty, who is called *Licomagia*, who alwaies representes the person of the King: written lawes they haue none, but iudge according to equity and right.

What weapons be vsed in their wars.

The punishment for adultery.

If any man bee conuicted of adultery hee shall pay for his punishment the fortith part of his goods, but the adultaresse shal receiue a domesticall reuenge by her husband, for he shall punish her whome it doth most concerne. The husbands assigne dowers for their wiues, requiring noe portion with them. There women are attired with gold (wherof that country doth much abound) pearles also, and silke, both men and women weare garments downe to the

Husbands assigne dowers for their wiues

feete,

feete, with ſleeues, and not open in any place, all colours are alike vnto them, except blacke, which is there vſed onely for mourning garments.

They bewaile the dead for the ſpace of forty dayes. The ſecond courſes in their greateſt banquets conſiſt of raw fleſh, which beeing finely minced into ſmall peeces, and ſtrawed ouer with ſweete ſpices, they feed vpon moſt hungerly: wollen cloath they haue none, inſteed wherof they are clothed either with ſilke or flax: they vſe not all one language, but diuers, and diſtinguiſhed by diuers names. They exerciſe them-ſelues eyther in husbandry or about cattle, they haue euery yeare two harueſts & two ſummers. All the people of Lybia from this Æthiopia or India, to the vtmoſt part of the weſt, honour the impiety of *Mahomet*, and liue in the ſame kinde of religion, that thoſe Barbarians practiſe, which are now in Ægipt, and bee called Moores (as it is thought) of their wandring or ſtraying abroad: for that country of Libia alſo was no leſſe hateſull than the Saraſins, in thoſe accurſed times, wherein was the greateſt alteration in humaine matters, the manners of people, loue of deuotion, and names of all Nations, being for the moſt part changed.

Mahomet worſhipped in Libia.

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Of Ægipt and the ancient cuſtomes of that country. Cap. 5.

EGipt a region in Affricke, or (as ſome will haue it) next adioyning to Affricke, was ſo called of *Aegiptus* the brother of *Danaus* King of Argyues, before which time it was called Aeria: This country (as *Plinie* in his firſt booke witneſſeth)

The denomination and deſcription of Aegipt.

witnesseth) ioyneth Eastward to the red sea, and to Palæstyne; vpon the West it hath Cyrene, and the residue of Affricke, and extendeth from the South to Æthiopia, and from the North to the Aegyptian sea. The most famous citties of that country, were Thebes, Abydos, Alexandria, Babilon, and Memphis (now called Damiata) and the great citty Cayrus or Alcir, which is the Soldans seate; In Egypt (as *Plato* reporteth) it doth neuer raine, but the riuer of Nylus ouer-flowing the whole land once euery yeare, after the summer Solstice maketh the whole country fertill and fruitfull: Egypt of many is accounted amongst the number of Ilands. The riuer Nylus so deuiding it, that it proportioneth the whole country into a triangular forme; insomuch that of many it is called *Delta*, for the resemblance it hath vnto that Greeke letter.

The Aegiptians had their beginning from the Aethiopians.

The Egiptians were the first that fained the names of twelue gods, they erected Altars, Idols, and Temples, and figured liuing creatures in stones, all which things doe plainely argue that they had their originall from the Aethiopians, who were the first Authors of all these things, (as *Diodorus Siculus* is of opinion). Their women were wonte in times past to doe businesse abroad, to keepe tauernes and victualling houses, and to take charge of buying and selling: and the men to knit within the walles of the citty, they bearing burthens vpon their heads, and the women vppon their shoulders: the women to pisse standing, and the men sitting; all of them for the most part ryoting and banquetting abroad, in open wayes, and exonerating and disburdening their bellyes at home. No woman there taketh vppon her the order of Priest-hood of any god or goddesse.

The Aegiptian women do the offices of men, and men the offices of women.

They enter not into religion to any of their gods, one by

by one, but in companies, of whom one is their Bishoppe or head, and hee beeing dead, his sonne is elected in his steede: The male children ayde and succour theyr parents by the custome of their country, freely and willingly, and daughters are forced to doe it, if they bee vnwilling.

Their manner of funerals.

The fashion of most men in funerall exequies is to rend the hayres off theyr heads, and to suffer their beards to growe vncutte, but the Ægyptians did let their lockes growe long, and shaue their beards short, they kneaded theyr Dowe with theyr feete, and made morter with their hands. Theyr custome was (as the Greekes were of opinion) to circumcise them-selues and their children: they write theyr letters from the right hand to the left; and men wore two garments, the women but one: they had two sorts of letters, the one prophane, the other holy, but both of them deriued from the Æthiopians. The Priests shaued their bodyes euery third day, least they should hap to bee polluted with any filthe, when they did sacrifice: they wore paper shooes, and linnen vestiments euer new washed, and alleaged that they were circumcised, for no other cause, but for cleanlinesse sake, for that it is better to bee cleane then comely. The Ægyptians sowed no Beanes, nor would eate any that grew in other countries; and their Priests were precisely prohibited the sight of them, as beeing an vncleane kinde of graine. The Priests washed them-selues in colde water, thrise in the day time, and twise in the night. The heads of their oblations they eate not, but cursing them with bitter execrations, eyther sould them to strange Marchants factors, or if none would buy them, they would throw them into the riuer of Nylus.

Circumcision vsed by the Egiptians.

The cleannesse of the Priests.

Beanes an vncleane graine with the Egiptians.

Their

their sacrifices were with oxen and calues that were very cleane.

It was not lawfull for the women to doe sacrifice, no though they were consecrated to their God *Isis*: They liued of meate made of a certaine corne which they call Wheate, and drinke wine made of Barley, for grapes there are none growing in that country. They eate raw fish dried at the Sunne, and some powdred in brine, and birds also, but altogether rawe, but the richer sort feed vpon Quailes and Duckes. When many are assembled together at meat, and that they be arose from dinner or supper, one of them caryeth about, vpon a little Beere or Chest, the picture of a dead body, eyther made of wood, or else much resembling a dead corpes, in painting and workmanship, of a cubite or two cubits long, and shewing it vnto euery one of the guests, saith vnto them: In your drinkings and meriments behold this spectacle, for such shall you bee when you are dead. Yong people bow and giue place to their elders when they meete them in the way, and arise from their seates to such as come to them, wherein they agree with the Lacedemonians. Those which incounter in the wayes salute one another with congee below the knee: They are clothed (as I haue said) with linnen garments fringed about the legges, which they call Cassiliræ, ouer which they weare a little short white garment like a cloake, as it were cast ouer the other: for wollen garments are so contemned, as they are neither worne in temples, nor serue for winding sheetes. Now, because all those famous men which haue heeretofore excelled in any one kinde of learning or mystery, and which haue constituted and left behinde them lawes and ordinances for other nations to liue by, went first vnto the Ægyptians, to

The Aegiptians wine.

The Aegiptians salutations.

Wollen garments contemned.

to learne their manners, lawes and wisdome (in which they excelled all nations of the earth) as *Orpheus*, and after him *Homer*, *Musæus*, *Melampodes*, *Dedalus*, *Licurgus* the Spartane, *Solon* the Athenian, *Plato* the Philosopher, *Pythagoras* of Samos, and *Zamolzis* his disciple, *Eudoxus* also the Mathematitian, *Democritus* of the cittie of Abdera, *Inopides* of Chios, *Moses* the Hebrew, and many others, as the Ægiptian Priests make bragges, are contained in their sacred bookes, I thinke it very conuenient to spend some little time further in describing the manner of liuing of the Ægiptians, that it may bee knowne what one or more things, euery one of those worthy men, haue taken from the Ægyptians, and transported into other countries, for (as *Phillippus Beroaldus* writeth vpon *Apuleus* Asse) there be many things translated from the religion of the Ægiptians into the Christian religion, as the linnen vestments, the shauing of Priests crownes, the turning about in the Altar, the sacrificiall pompe, the pleasant tuning notes of musick, adorations, prayers, and many other more like ceremonies.

Many ceremonies vsed in Christian religion, borrowed from the Egiptians.

The Egiptian Kings (as *Diodorus Siculus* writeth in his second booke) were not so licencious as other Kings, whose will standeth for a law, but followed the institutions and lawes of the country, both in gathering money, and in their life and conuersations. There was none of any seruile condition, whether hee were bought with money, or borne in that country, that was admitted to waite and attend vpon the King, nor any other, but onely the sonnes of the worthiest Priests, and those aboue the age of twenty yeares, and excelling others in learning, to the end that the King beeing mooued at the sight of his seruants, both day and night attending vpon his person, should commit nothing

What seruants attended vpon their Kings.

nothing vnfit to be done by a King, for seldome doe the rich and mighty men become euill if they want ministers to foster them in their euill desires. There were certaine howers appointed euery day and night, wherein (by the permission of their lawe) the King might confer with others. The King at his rising receaueth all the letters and supplications that bee sent or brought vnto him, and then pausing and considering a while what is to be don, he giueth answer to euery suter in order as they came, so as all things bee done in their due and conuenient time. This done after he hath washed his body in the company of his greatest states, and put on his richest robes, he sacrificeth vnto his Gods: There custome was that the cheefe Priest, when the sacrifices were brought before the Altar, and the King standing by, praied with a lowde voice in the hearing of the people for the prosperous helth and all good successe of their King that maintaines iustice towards his subiects, and more particularly to relate his vertues, as to say that he obserued piety and religion towards the Gods, and humanity to man, then to call him continent, iust, and magnanimous, true, bountifull and brideling all his affections, and besides, that, that hee laid more easie punishments vpon offendors, then their crimes required, and bestowed fauours beyond mens deseruings, and holding on this prayer, at length he pursueth the wicked with a curse, and freeing the King from blame, layeth al the fault vpon his ministers, which perswade him to doe euill: Which done he exhorteth the King to leade a happy life and acceptable to the Gods, and also to follow good fashions, and not to do those things which euill men perswade him to, but such as cheefely appertaine to honour and vertue. In the end after the King hath sacrificed a bull to the Gods, The Priest recyteth out of their sacred

The Priests prasied the good Kings dispraised the bad.

bookes

bookes, certaine decrees and gests of worthy men, wherat the King being mooued ruleth his kingdome holily and iustly according to their examples.

They haue there times appointed and prefixt not onely when to gather riches, and to iudge acording to their auncient lawes, but also when to walke, when to wash, when to lie with their wiues and when euery thing else is to bee done: They vsed but simple diet as hauing nothing vpon their tables but Veale and goose, they were also limited to a certaine measure of wine that would neither fill their bellies nor intoxicate their braines. In a word the whole course of their liues, was so modest & so temperate as they seemed, to be guided rather by a most skilful Phisition for the preseruation of their healths then by a law-giuer. *The Egyptian simple diet.*

It is strange to see after what sort the Ægyptians lead their liues, for they liued not as they would themselues, but as the law allowed them; but it is much more admirable to see how that their Kings were not permitted to condemne others, nor yet to inflict punishment vpon any offendor, being moued therevnto either through pride, malice, or any vniust cause whatsoeuer: but liuing vnder a law like priuate men, thought it no burthen vnto them, but rather esteemed themselues blessed in obeying the law: for by those which follow their own affections, they supposed many things to be cõmitted, that might breed vnto themselues both danger & damage: for though they know they do amisse, yet notwithstanding they persist still in error, being ouercome either with loue, or hate, or some other passion of mind, whereas those which liue with vnderstanding and aduise, offend in few things. The Kings vsing such iustice to their subiects, did so purchase the good wills of them all, as not only the Priests, but all the Egiptians, were more carefull of their Soueraigne, then of their wiues or children, *The Kings safety much regarded.*

How the Egyptians bewayle their dead Kings that were good.

Children or any other princes else: and when one of those good Kings die all men bewayled him with equall sorrow and heauinesse of heart, and renting their clothes and shutting vp their Temples, frequented not the market, nor obserued solemne feastes, but defiling their heads with earth for the space of seuenty and two daies, and girding themselues about the pappes with fine linnen, both men and women walked about together, by two hundred and three hundred in a Company, renewing their complaints, and in a song renumerating the vertues of their King one by one, during which time they abstayned from flesh of beasts, from all things boyled, from wine and all sumptuous fare, and also from all manner of oyntments and bathes, yea their owne proppet beds, and all womens companie, bewayling for those daies as much as if they had buried their owne children, In which meane space all things being prouided for the funerall solemnities, vpon the last day they

How their Kings be buried.

inclosed the corpes in a coffinne and placed it at the entrance of the Sepulcher, where vsually was made a breefe narration of all things done by the King in his life time, and euery one had then liberty to accuse him that would: the Priests stood by, commending the Kings good deeds, and all the multitude of people that were present at the funerals, applauded his praise worthy actions, and with bitter exclamations rayled against his misdeeds, whereof it hapned that most Kings (through the opposition of the people) wanted the due honour and magnificence of Burial, the feare whereof constrayned them to liue iustly and vprightly in their life times: and this for the most part was the manner of liuing of the auncient Kings of Ægypt.

The auncient gouernment of the Egiptians.

Ægypt is diuided into many partes, euery part whereof is called by the Greeke word (*Monos*) and is gouerned by

by a Prætor or Mayor, who hath rule ouer al the people of that Prouince: The Ægiptians deuide their tribute, or custome money which is payd them by forrainers in three parts: the greateſt part whereof belongeth to the colledge of Prieſts, which are of great authority with the inhabitants, both in regard of their ſeruice to their gods, as alſo for their doctrine, where-with they inſtruct others, and part of this portion they beſtow in miniſtring their ſacrifices, and the reſt to increaſe their priuate eſtates, for in no caſe would the Ægiptians haue the worſhip of their gods omitted, nor doe they thinke it fit, that they that be miniſters of common councell, and profit, ſhould want things neceſſary to liue vpon: for the Prieſts in all weighty buſineſſes bee aſſiſtant to the King, both by their labour and councell, as well in regarde of the knowledge they haue in the ſtarres, as by their ſacrifices, foretelling things to come. Moreouer they ſhew out of their ſacred volumnes the actes and geſts of worthy men, by which the Kings may know in their deſignes, how things are likely to ſucceed, and it is not ſo with the Ægiptian Prieſts, as it is with the Greekes, that one man, or one woman ſhould haue charge of their ſacrifices, but there bee many that bee conuerſant about the worſhip and honour of their gods, which leaue the ſame charge of holy miſteries to their children: they be all of them freed and diſcharged from tribute, & poſſeſſe the ſecond place of honor and eſtimation after their King.

The ſecond portion of the tribute money commeth to the Kings, which ſerueth them for the wars, for their maintenance, and alſo to reward valiant and worthy men for their proweſſe and good ſeruice, by which meanes it commeth to paſſe, that their owne people are vexed with no kind of tribute: The Captaines and Souldiours haue the

third part, to the end that hauing such wages, they might haue more ready and willing mindes to vnder-goe all perils and dangers of warfare.

Their common-wealth consisteth of three sorts of people, husbandmen, shepheards and labourers.

Their common-wealth also consisteth of three sorts of common people, of husbandmen, shepheards and craftsmen. The husbandmen buy their ground at an easie rate of the Priests, of the King, or of the Souldiours, and apply their husbandry without intermission, all their time from their infancie, by which meanes they are farre more expert in husbandry then others, both for the precepts they receiue from their parents, as also by reason of their continuall practise. The sheapheards likewise receiuing the charge and skill of keeping cattell from their fathers, follow that kinde of exercise for all their life long: And arts and sciences amongst the Ægiptians are most exquisite, and brought to the highest straine of perfection, for the Egiptian tradesmen, (without intermedling in publicke affaires) exercise no other labour but such onely as is eyther permitted by the law, or taught by their fathers, so as neither the enuy of the teacher, nor ciuill hatred, nor any other thing whatsoeuer, can hinder them from that course of life they haue entred into.

How their iudgments were giuen.

The Egiptians censured not of things at hap hazard, but with reason and discretion, for they esteemed things rightly done to be very beneficiall for mans life, and that the onely way to auoyde euil, was to punish the offenders and to succor the oppressed, but that the punishment due for an offence should bee forborne in regarde eyther of meede or money, they held to be the vtter confusion of their publicke life, and therefore they setled the best and choisest men of the most famous citties, as at Heliopolis, Memphis, & Thebes, and set them as iudges ouer the rest,

which

which sessions of Iudges were thought to be nothing inferior to the Iudges of Areopagus in Athens, nor to the Senate or councell of the Lacedemonians, established long time after them: when these Iudges (being thirty in number) were assembled together, they made election of the worthiest man amongst them, to bee their chiefe Iudge or Iustice, in whose absence the whole company assembled, appointed an other Iudge to be his substitute: These Iudges were all maintained at the Kings cost, but the cheefe Iudge was farre better allowed then the rest, who alwayes had hanging about his neck in a chaine of gold, bedeckt with diuers precious stones, an Image which they called Truth: and when they were set in Iudgment, the Image of Truth being laid before them by the chiefe Iudge, and all their lawes (which were contained in eight volumes) placed in the middle of the Iudges: their maner was, that the accuser should set downe his accusation in writing, & the maner of the iniury, or losse, committed and done, and how much he esteemed him-selfe damnified: then was there a time allotted for the accused to answer his aduersaries accusations by writing, and eyther to purge himselfe that he did not the iniury, or to auerre that what he did was iustly done, or that the wrong or losse hee did was not of such value as was supposed: after this the plaintiffe replied, and the defendant made answer to his replication. So as the pleading of both parties being twise heard, after the Iudges had examined and reasoned of the matter in controuersie, the chiefe Iudge turning the signe of Truth towards him that had truth of his side, pronounced the sentence, and this was the maner of their Iudgments. And now because occasion is offered to speake of the Institution of their lawes, I thinke it not impertinent to our purpose, to make mention of the ancient lawes of the Egyptians:

The chiefe Iudge weareth the signe of Truth about his neck.

The lawes of the Egiptians. against periurd persons.

that thereby we may know how farre they excelled others both in order and vtility. And first of all, periured persons were punished with death, as those which had committed a double offence, both in violating their duty towards the gods, and in breaking and abolishing faith and truth amongst men, which is the chiefest bond of humaine society: if a Traueller finde one that is set vpon with theeues and robbed and beaten, or suffered any other iniury, and doth not set to his helping hand to ayde him (if it lye in his power) hee shall dye for it, but if hee could not assist him, then ought hee to make the theeues knowne, and to prosecute the iniury with his accusation; which if hee doe not he shall be whipped with a certaine number of stripes, and bee bard from all sustenance for three whole dayes together: hee which accuseth an other falsely, and is called in question for it, shall vndergoe the punishment prouided for false accusers: and all the Ægiptians were at certaine times constrained to giue vp theyr names in writing to the Presidents and Gouernors, and what trade of life they exercised, in dooing whereof, if any say vntruly, or liued by vnlawfull gaine, hee was punished with death: if any one kill eyther free-man or seruant willingly, he shall dye for it by the lawes: which regarding not the quallity of the estate, but the heynousnesse of the deed, and the euill mind of the dooer, deliuer men from euill, so as by reuenging the death of seruants and slaues, free-men may liue in more security.

Against false accusers.

A law against parents that murdered their children.

The paines of death were not afflicted vpon fathers which had slaine their sonnes, but they were inioyned to stand for three daies and three nights about the dead corps (the publike watch standing by, to see it done) for they thought it vniust to depriue him of life that was author of his sonnes

life: but

but rather that he ſhould be afflicted with continuall griefe and repentance of the fact, whereby others might ſhunne the like offence. To Paricides was impoſed a moſt exquiſite and extreame puniſhment, for the lawe was, that the liuing body and the dead corps ſhould be bound together ioynt by ioynt, vpon ſharpe Pikes or ſtakes, and burned vpon a heape of thornes, adiudging it to be the moſt heynous offence that could bee amongſt men, for one to doe him to death violently, of whom hee had receiued life. If any woman great with child were adiudged to dye, her death was deferred till ſhe was deliuered, for they thought it meere iniuſtice, that an infant which committed no euill ſhould periſh with the guilty, or that two ſhould bee puniſhed, whereas but one offended. Thoſe which in warres did eyther breake theyr array, or would not obey their Leaders and Captaines, were not puniſhed with death, but with the reproch & ignominy of all men, which diſgrace after they had blotted out by their vertue and valiant acts, they recouered their former eſtate and dignities, and that law brought it to paſſe in continuance of time, that men accounted that diſhonour to bee the greateſt euill could hap vnto them, and much more greeuous then death. Thoſe which reuealed any ſecrets to their enemies, had their toungs cut out; and thoſe which clipped money, or counterfetted any falſe coyne, or altered it eyther in weight or faſhion, or ſtamped it with letters, or defaced the letters, or forged any falſe deeds, were puniſhed with the loſſe of both their hands: for they thought it fit, that that part of the body ſhould ſuffer puniſhment during life, that was cheefe inſtrument in the offence, and that others alſo being warned by their miſeries and calamities, might abſtaine from the like lewdneſſe.

A law againſt Paricides.

Offenders in the warres puniſhed with ſhame.

A law against adultery and fornication.

There were very sharpe punishments inflicted vpon those that had abused any woman, for he which defloured a free woman had his members cut off, for that vnder one fault hee had comitted three hanous offences which were iniury, corruption of bloud, and confusion of children; he that was taken in wilfull adultery had a thousand stripes with rods, and the adulterous woman had her nose cut off, by which disgrace her beauty was blemished, and shee punished in that part of her face which did most addorne it. It is reported that *Bocchoris* was the maker of those lawes which partaind to ciuill conuersation amongst men, which lawes allow that if one lend mony without specialty, and the debitor deny that hee borrowed any, the creditor must stand to the debiters oath; for an oath is held of great moment as being a religious act: and certaine it is that those which often sweare doe abrogate their faith and credits, and therfore they will sweare but seldome, least they loose their reputations and names of honest men, moreouer the same lawe-maker (concluding all faithfulnesse in vertue) iudged, that men ought by good meanes to accustome themselues to honesty, that they may not bee thought vnworthy of trust, for hee thought it wrong to those to whome mony was lent with-out oath not to performe their faith by swearing, whether the goods be their owne or noe: The vsury which was agreed vpon by writing, forbad that the double forfeture of the thing lent should be exacted: and all payments were satisfied by the debitors goods, but his body might not be deliuered to the creditor, for they thought fit that onely their goods should be subiect and lyable to their debts, and their bodies addicted to the Cities, whose ayde and assistance they had neede of, both in warres and peace; neither was it thought

Bocchoris their law maker.

Mens bodies not liable to their debts.

thought fit that the ſouldiors which ventured their liues, for their countries ſafty, ſhould bee thruſt in priſon for intereſt: which law is ſuppoſed to bee tranſlated by *Solon* to the Athenians, and by him called Siſachthia, prouiding that men ſhould not looſe their liues for the Cittizens vſury: more-ouer the particular law and toleration for theeues amongſt the Ægiptians, was, that thoſe that did ſteale ſhould bring their names in writing to the cheefe Preeſt, and inſtantly diſcloſe the theft, or robbery vnto him. In like ſort they which had their goods taken from them, muſt write vnto thecheefe Prieſt, the time, day, and houre that hee was robbed, by which meanes the theft being eaſily found out and diſcouered, he which was robbed ſhould looſe the fourth part of that which was ſtoline, which fourth part ſhall bee giuen to the theefe, and the reſt reſtored to the owner: For the lawgiuers opinion was that ſeeing it was vnpoſſible that theft ſhould altogether bee prohibited, men ſhould looſe rather ſome portion of their ſubſtance, then all that was taken from them.

The law againſt theeues.

Their marriages.

The manner of their marriages is not all alike with the Ægiptians, for it is lawfull for the Preeſts to marry but once, but the reſt may marry as oft as they will, according to their deſire, and ability; and there are no children accounted baſtards, noe though they be begotten of ſuch bond-ſeruants as be bought with mony, for they hold that the father is the onely author of their childrens birth, and the mother to be but the receptacle, and to yeeld norriſhment to the infant.

The ſmall coſt beſtowed in bringing vp children.

It is moſt incredible to ſee with what ſmall and eaſie coſt the Ægiptians bring vp their children, for the norif[illegible] them with the roots of bulruſhes, & other like roots, raked

and

and roasted in hotte embers, and with hearbes growing in fennes and mooriſh grounds, ſome-times boyld, ſome-times broyld on the coales, and ſome-times rawe. They neuer weare ſhooes, but goe for the moſt part naked, by reaſon of the temperature of the country: ſo as all the coſt that a father beſtoweth vpon his childe till hee bee of full age, exceedeth not twenty *Drachmas*. The Prieſts inſtruct children both in that learning which they call holy, and in the other which appertaineth to knowledge and common inſtruction, and they bee very intentiue, and exceedingly bent to the ſtudy of Geometry and Arithmatick. They ſuffer them not to vſe eyther wreſtling or muſick, ſuppoſing the dayly vſe of wreſtling to be vnſure and dangerous, and that thereby their bodyes are made more feeble and weake, and muſicke they condemne as vtterly vnprofitable and hurtfull in making their mindes effeminate: They cure their diſeaſes eyther by faſting or vomitting, which they vſe eyther dayly, or euery third day, or fourth day, for they are of opinion, that all diſeaſes had theyr beginning from ſurfetting, and that therefore that is the beſt phyſicke to recouer health, which taketh away the cauſe of the diſeaſe: Souldiers and trauellers are cured for nothing, for the Phiſitians liue of the reuenews of the common-wealth, and therefore are forced by the law to cure the diſeaſed, after the ſtrict forme ſet downe by the beſt Phiſitians and moſt approoued writers: And the Phyſition that followeth the rule of that ſacred booke, though hee cannot cure his patient, yet is hee blameleſſe, but if he cure him by any other meanes then is ſet downe in that booke, hee ſhall dye for it: for the maker of that law was of opinion, that there could not a better courſe of curing bee found out, then that which was inuented, and

Muſick diſalowd of the Egiptians.

How the Egiptians cure the diſeaſed.

and obſerued for long time by ancient Phyſitions.

The Ægiptians worſhip diuerſe creatures beyond all meaſure, not onely while they be liuing, but when they be dead alſo, as Cattes, Rattes, Dogges, Hawkes, the birds called *Ibis*, Wolues and Crocadiles, and many more of like kinde: neither be they aſhamed to profeſſe open honour vnto them, but account it as commendable and lawdable for them to doe it, as to doe their ſeruice to the gods, in ſo much as they will goe about into cities and other places, carrying with them Images of thoſe beaſts, vaunting and glorying what creatures they haue adored, at the ſight whereof, all men in manner of ſupplyants, doe reuerence vnto the Images. When any of theſe beaſts die, they wrappe the carcaſe in linnen cloth, and annoynt it with Salt, beating their breſts with bitter exclamations, and annoynting it againe with the Iuiſe of Cedar tree, and other odoriferus oyntments, that it may keepe the longer, they bury it in their hallowed places. Hee that willingly killeth any of thoſe creatures, ſhall haue iudgment of death for it: but if a man kill the Ibis or the Cat, either willingly or at vnawares, the whole multitude fall vpon him, tormenting and killing him without mercy or iudgment. The terror whereof inforceth the beholders to lament his death, and to auerre that the beaſt was kild without any fault of his owne. Theſe beaſts be kept with great coſt and charge within the circuit of their Temples, by men of no ſmall account, eating fine flower and porredge made of Oate-meale, which in their banquets are mingled with milke: They giue them Geeſe alſo dayly both ſodde and broylde: and catch birds for thoſe which eate raw fleſh. To conclude they bee all nouriſhed with maruelous great charge and diligence: and their deaths as much

The Aegiptians worſhip diuers ſorts of creatures.

much bewayled of the people as the deaths of their owne Sonnes, yea and their funeralls are farre more sumptuous than their ability can afford; in so much as when *Ptolomæus Lagus* was gouernour of Ægypt an oxe dying for age in the Citty of Memphis, hee which had the charge of keeping him bestowed a great summe of mony vpon his buriall, which was giuen to him to defray that charge, besides fifty talents of siluer which he borowed of *Ptolomy*.

The strange kind of burials amongst the Egiptians.

These things which we haue spoken of, perhaps, will seeme strange to some, but no lesse strange will it seeme to any that shall consider the ceremonies of the Ægiptians in the buriall of the dead: for when one dyeth there all his neere friends and kinsfolkes defile and spoyle their heads with earth, and goe round about the Citty wayling, vntill the dead body be buryed, in which *Interim* they neither wash themselues nor drinke wine, nor eate any meate but that which is very vile and grosse, nor yet weare any good apparrell: They haue three formes or kinds of buriall, for some be buried sumptuously, some indifferently, and some basely: In the first manner of buryall is spent and layd out one talent of siluer, in the second twentie *minæ*, and some small cost is bestowed in the last. Those which haue charge of the funeralls (which course of life decendeth from their auncestors as by Inheritance) bring the funerall expences in writing to the housholders, demanding at what rate they will haue the funeralls performed, and the bargaine being made, and concluded betwixt them the body is deliuered vnto them to be buried, at the charge agreed vpon: And then the Gramarian (for so he is called) the body being laid in the ground, marketh and assigneth out a place about the flanck how farre from the left part the incisition must bee made, after that, hee which is called

the

the breaker vp or vnboweler, openeth his side with a sharp Æthiopian stone, so wide as by the law is permitted, which done he instantly runneth away as fast as he can, all the standers by following after, cursing him, and throwing stones at him, for they esteemed those men worthy of hate, which had mangled or misused the body of their friend: but those which haue charge and ouersight of the body, which they cal *Salitores*, they account worthy of honour and estimation, this done they carry the dead corpes into the Temple before the Priests, who standing by the dead body, on of them plucketh out of the hole, or wound in his side all the entralls, except the kidneyes and heart, al which an other washeth away with red wine, compounded with odoriferous spices and perfumes, after that they annoynt the whole body, first with iuyce of Cedar tree, and other pretious oyntments for thirty daies space and more, and then they rub it ouer with mirhe and cinamon and other like stuffe, wherby it is not only preserued the longer but yeeldeth a sweet sauour also: the body being thus dressed, they deliuer it to the dead mans kinsfolke, euery part of him, yea the heaires of his browes and eie lidds, being so preserued, as the forme of his body remaineth whole, as though he were not dead but a sleepe: before the body be interred the funerall day is declared to the Iudges and the dead mans friends saying, that vpon that day the dead body is to passe ouer the fens: the Iudges being aboue forty in number assemble them selues together, and sit vpon a round scaffold, beyond the poole, then is there a shippe prouided for that purpose, and brought thither by those to whome the charge is committed, and before the body bee laid in the coffin, euery one hath liberty that will to accuse the party deceased, and if hee bee proued to bee an euilliuer, the iudges proceed to sentence, wherby they adiudge

that

that his body shall bee depriued of Sepulture: and if any one accuse him vniustly, hee shall bee seuerely punished: but if no one accuse him, or that it is euident that hee was accused falsely and of malice, his kindred leauing off their mourning, fall to praysing him, yet speaking nothing of his stock and parentage, as the Greekes are accustomed to doe, (for the Ægiptians account them-selues all noble alike,) but beginning at his child-hood, they recite his bringing vp and education, the beginning of his life and learning, and from that ascending to his mans estate, they remember his religion and deuotion towards the gods, his Iustice, his Continency, and all his other vertues, and then inuocating the infernall gods, they beseech them to place him amongst the Saints, to which request all the multitude make answer, extolling the dead-mans worth and renowne, as if he should liue for euer below amongst the blessed: which done, each one buryeth his friends in his owne proper sepulcher, and those which want sepulchers, bury them in the strongest walls of their house, setting the chest wherein the body lyeth on the one end. But those which are forbidden buryall, eyther for vsury, or some other offence, are buryed at home without a coffin, whom his posterity (growing of better ability, and satisfying for his misdeeds) doe afterwards bury very solemnly.

The bodies of dead parents giuen to their creditors.

The Ægyptians custome is to giue the bodyes of their dead parents as pawnes to theyr creditors, and those children that redeeme them not, shall bee disgraced and want sepulture them-selues: one may iustly maruell to see, how the authors of all these ordinances, did not onely prouide for things profitable for mans life, but also regarded those things which appertained to the honour and buryall of dead

dead bodies, in so much that by this meanes, mens liues were disposed as much as might be to good manners.

The Greekes, which by their fained fables, and Poeticall fictions, farre exceeding truth, deliuered many things of the rewards of the godly, and punishment of the wicked, could not with all their writings draw men to vertue, but were rather derided and contemned themselues: But with the Ægiptians, due punishment being rendred to the wicked, and commendation to the iust, not in shew, but in substance, they did euery day admonish both the good and the bad, what things were profitable for them, for they saw before their eyes, that to euery one, according to his deeds was giuen a remembrance of his merits or demerits, which was a cause that all men immitated the best course of life, and stroue to doe well: for those are not to bee esteemed the best lawes whereby men become rich, but whereby they prooue honest, and wise. And thus much of the Ægiptians: and now of the residue of the people of Affricke.

Of the Carthaginians and other people of Affricke.

Cap. 6.

OF the Carthaginians there bee many and sundry nations: The Adrimachidæ (which bee a people of middle Libia) border vpon Ægypt, and vse the same customes the Ægiptians doe, they are attired like other Carthaginians, the wiues weare vpon each of their legges a bracelet of brasse, and suffer their locks to grow long: *The Adrimachidæ.*

They

They take the vermine from out their heads and kill them with their teeth and then throw them away, which no other Carthaginians doe but they onely.

There is none but Vergins giuen to the King in marriage, and of those which like him best he taketh his pleasure. The Nasamons (a great and stout nation and spoylers of such shippes as they finde intangled in the sands,) in the Summer time leaue their flocks by the sea-side and goe abroad to gather dates at places where be great store of date-trees and those very faire and fruitefull, where plucking off the fruits from the trees, before they be ready, they dry them and ripen them at the Sunne, and then steep them in milke and eate them. They haue many wiues a peece with whom they lye openly in all mens sight, almost in the same maner that the Massagetæ doe (which bee a people of Scythia in Asia:) The manner of the Nasamons, is, that when one first marrieth a wife, the Bride lyeth with all her guests one after another to performe the act of generation, and euery one as they play their part, present her with some reward or other, which they bring with them for that purpose: Their swearing and diuination which they vse, is by those men which were accounted the best & iustest among them while they liued, and when they swere the tuch the tombes of those men, and diuine nere vnto their monuments, wher when they haue finished their prayers they fall a sleepe, and what vaine dreame soeuer is represented vnto them in there sleepe, that they firmely beleeue to bee reuealed vnto them by those men, and so put it in practise accordingly. When the plyght their trothes one to another, each one taketh a Cuppe from the others hand and drinketh all that is in it vppe, but if they haue no drinke, then they take dust from the ground

The Nasamons

The Massagetæ.

The Nasomans and their marriages.

How the prophesy.

ground and lick that vp: The Garamantes (which be people of middle Lybia also, and dwell aboue the Nasomons) abandon the sight and conuersation of all other people: weapons for warre haue they none, neither are they so hardy as to defend them-selues if they bee assaulted: and about the sea coast, towards the sunne setting, dwell the Macæ (which bee a people in Arabia-fœlix) and border vpon the Nasomans: these people shaue the crownes of their heads round, and suffer all the rest of the hayre to grow long. And in their warres, in steed of Armor, they weare the skinnes of such Estridges as keepe in caues vnder ground. *The Garamantes.* *The Macæ.*

The Gnidanes (be a people bordring vpon the Macæ) the women whereof haue the skirts of their garments garded and trimmed with welts made of beasts skinnes, which (as is reported) are giuen vnto them by those men which haue laine with them (for euery one which lyeth with a woman there, must giue her one of those gardes) and she which hath the most welts vpon her garment is accounted the best woman, as beeing beloued of most men. The Machliæ (which bee a people inhabiting about the Moore in Affricke called Triton) weare long haire vpon the hinder parts of their heads: and the people called Auytes vpon the forepart. The Virgins of this country vpon the yearly feast of Minerua, and in honor of that goddesse, deuide themselues into two parts, and fight one side against the other (without any cause at all giuen) with stones and clubs, alledging, that in so doing, they obserue their country guise, in honor of her whom we call Minerua, and those virgins which dye of their wounds, they call false virgins: but shee that best bestowed her selfe in the fight, is preferred before all the other virgins, and adorned *The Gnidanes.* *The Machlyes and Auses.*

with

Syn. 7. 61. 155.

with Greekish armor and a creſt or plume made of mettal of Corinth, and ſo placed in a Charriot, and carried in triumph round about the fenne. The men accompany with women confuſedly like beaſts without reſpect of kindred or bloud, and when a woman hath nouriſhed her child that hee is luſty and ſtrong with whome he dwelleth and is maintayned (for the men meete together euery third month to chooſe their children) his ſonne he is euer after reputed. The Atlantes (ſo called of the hill Atlas neere which they dwell,) haue none of them any proper names. They curſe the ſonne at his vpriſing, blaming and reprehending it becauſe his heate deſtroyeth both them and their country, they eate no fleſh nor are troubled with any dreames or viſions.

The Atlantes.

The people of Affricke called Paſtoritij, liue of fleſh and milke, and yet abſtaine from the fleſh of kine, becauſe the Ægiptians doe nether eate ſwines fleſh, nor reare any kine: And the women of Cyrene thinke it vnlawfull to ſtrike them, by reaſon of *Iſis* the God of Ægipt, in whoſe honor they Celebrate both faſting & feaſting daies, but the women of Barcas do not only abſtaine from fleſh of kine, but from ſwines fleſh alſo: & theſe women when their children be of the age of foure yeares, ſinge the vaynes vpon the crownes of their heads, and their temples with wooll that is new ſhorne, to the end that they ſhould bee neuer after offended with fleme or rume, deſcending from their heads, by which meanes they ſay they bee very healthful: when they ſacrifice for their firſt fruites, they cut off the eare of a beaſt and caſt it to the top of a houſe, and after breake his necke; and of al the Gods they only do ſacrifice to the Sun and Moone: All the people of Affricke bury their dead as the Grætians doe, the Naſomones excepted, who bury them

The Paſtoritij.

them sitting, for there when one beginneth to yeeld vp the ghost, they cause him to sit, least he should die with his face vpright: Their dwelling-houses are made of young sprouts or sprigs of lentish trees, wound and wrethed one about another.

The Maxes weare their heare vpon the right side of their heads long, and shaue the left side, They paint their bodies with red lede or vermilion, alleadging that they had their beginning from the Troyans. *The Maxes.*

The women of Zabices which border vpon the Maxes, play the wagonners in the warres. *The zabices.*

The Zigantes (where Bees make great abundance of honny, and much more is reported to be made by art) be all of them dyed with red leade, and eate Apes and Munckies, of which they haue great store, liuing vpon hills. All these people of Libia liue a rude, and Sauage kind of life, and for the most part without dores, like beasts contented with such foode as they finde abroad, eating nothing that is tame and bred at home, and hauing no other garments to couer their bodies but goats skins: Their greatest Potentates haue no citties, but turrets standing neere vnto waters, wherein they lay vp such things as they leaue for their prouision: They sweare their subiects once euery yeare to their allegiance, and obedience to their Prince, and that they shall be louing to their equalls and persecute al such as refuse to be vnder their gouernment, as theeues. There weapons are answerable to their country and their customes, for they themselues beeing light and nimble of body, and the country (for the most part) plaine and euen, do neither vse swords nor knyues nor any other weapons in their warres sauing onely euery one three darts and a

The zigantes.

All these people of Libia be Sauadge people.

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few stones in a letherne budget; and with those they will fight and conflict, both when they incounter, and in the retraite; being by practise made perfect to throw therein stones and darts right at a marke. They obserue neither law nor equitie towards strangers.

The Troglodite.

The Troglodite (which the Greekes call shepheards, because they liue by cattell) elect their King from out the people of Æthiopia: wiues and children they haue in common, the King onely excepted, who hath but one wife, and euery one that commeth to him, presenteth him with a certaine number of cattell. At such time as the wind standeth in the East, about the canicular or dog dayes, which season is most subiect to showers, they eate bloud and milke mixt together, and boyled: and when their pastures be parched, and burned away with the heate of the Sunne, they go downe into the moorish grounds, for which there is great contention amongst them. When their cattle be either old or diseased, they kill them, and eate them; for of such consisteth their chiefest sustenance.

Their children be not called after the names of their parents, but after the names of Buls, Rammes, or Sheepe, and those they call fathers and mothers, because their daily nourishment is yeelded by them, and not by their naturall parents. The meaner sort of people drinke the iuice of Holly-tree, or sea-rush; and those of the better sort the iuyce that is strayned out of a certaine flower which groweth in that countrey, the liquor whereof is like vnto the worst of our Must.

They neuer continue long in one place, but remoone and flitte often into diuers Regions, taking with them whither

whither soeuer they go their flockes and heards of cattell: they be naked on all parts of their bodies but their priuities, which be couered with skinnes. All the Troglodite circumcise their priuie parts, like the Aegyptians, excepting those which are lame: they remoue often into strange Countreys, and are neuer cutte or shauen with razour from their infancie.

Those Troglodite which are called Megauares, vse for their armour, round shields made of raw oxe hides, and clubbes studded with yron, and some vse bowes and lances. They haue little regard how they burie the dead, for they vse no other ceremonies in their funerals, but wrappe the dead corps in Holly twigges, and then binding the necke and legges together, put the carcase into a hole, and couer it ouer with stones, setting vpon the heape of stones a Goates horne in derision, and so depart from it, beeing neuer touched with any griefe, though hee were neuer so neere a friend.

They contend and fight amongst themselues, not (as the Greekes do) for anger or ambition, but onely for their victualls: and in their conflicts they first throw stones, till some of them be wounded, and then taking their bowes in hand, (wherein they be very expert) they fight it out, till some of them be slaine.

And the auncient and graueſt women giue end vnto those controuersies, who pressing boldly into the middle of the multitude without any danger, (for it is not lawfull to hurt them by any meanes) the men foorthwith cease off their strife. Those which for age bee vnable to follow their flockes, tye their owne neckes to an oxe tayle, and so strangle themselues to death.

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And if any be vnwilling to dye, he is forced to it by his fellowes, but first he shall haue warning thereof, and this kind of death they account a great benefit vnto them: those also which be sick of feuers, or of any vncurable disease, are serued in like sort, for they account it the greatest misery that may be, for any one to inioy his life, that can doe nothing worthy of life: *Herodotus* writeth that the Troglodite make them hollow Caues in the ground to dwell in, and that they haue no desire to possesse riches, but rather addict themselues to wilfull and voluntary pouerty: that they onely are delighted and glory in one kinde of stone, which we call Hexacontalithus (which is a little precious stone with diuerse corners): that they eate the flesh of Serpents: and that they speake not any intelligible language, but in steed of speach make a kinde of noyse or howling, rather then speach.

The Rhisophagi In that Æthiopia which lyeth aboue Ægipt dwell an other kinde of people, which be called Rhisophagi: these barbarous people liue onely vpon the rootes of weedes, which when they haue cleane washed, they bruse & teare a peeces with stones, till they waxe soft and clammy, and then make it into cakes like vnto tiles, and bake them against the sunne, and so eate them: and this kinde of meat is theyr onely food all their life time, for they haue great aboundance thereof, and it is very pleasant and delectable in taste, so as peace is there perpetually maintained, and yet they fight notwithstanding, but it is onely with Lyons which ranging out of the deserts to shunne the shade, and to prey vpon other lesser wild beasts, destroy many Æthiopians comming forth of the fens: and surely that nation had beene vtterly destroyed by Lyons, had not nature afforded a defence against them: for at such time as the

Dogge-

Dogge-ſtarre ariſeth and appeareth in their Horizon, the winde being calme, there flyeth into thoſe parts an innumerable multitude of Gnatts, which offend not the people, becauſe they flye from them into the Fennes and mooriſh grounds, but doe ſo annoy the Lyons with their ſtings, and terrifying them with their humming and buſſing, as they compell them all to depart out of thoſe Regions.

The Ilophagi and Sparmatophagi.

Next vnto theſe are the Ilophagi and the Spermatophagi; the Spermatophagi liue without labour, by gathering the fruites which fall from trees in Summer time; and when fruites are gone, they eate a certaine herbe which they finde growing in ſhadie places: where-with they be ſuccourd in theyr need. But the Ilophagi, their wiues and children feede them-ſelues by clyming into Tree toppes, and plucking off the tender buddes from twigges and branches, which is their onely ſuſtenance, by continuall vſe and practiſe whereof, they grow ſo expert in clyming, that (a thing ſtrange to bee reported) they will skippe and hoppe from tree to tree like birds or ſquirrells without danger, and truſting to their lightneſſe and nimbleneſſe of their bodyes, aſcend to the very top of ſlender branches: and if at any time their footing fayle them, yet will they claſpe theyr hands about the twiggs, and ſo ſaue and defend them-ſelues from falling, and though by ſome miſchance they ſhould fall, yet receiue they no hurt, by reaſon of the lightneſſe of theyr bodyes: Theſe people goe alwayes naked, and haue theyr wiues and children in common: They fight one againſt another, onely for places to liue in (being weaponed with ſtaues,) and domineere and exult greatly, ouer thoſe they vanquiſh.

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They die for the most part by famine, whem their sight faileth they are depriued of that sence wherewith they sought their food. In an other part of the region dwell those Aethiopians which bee called Cyneci, they bee few in number, but of a different life from all the rest, for they inhabit the wood-land, and desolate countrie, wherein be but few fountaines of water, and they sleepe vpon the tops of trees for feare of wilde beasts: Euery morning they goe downe armed to the riuer sides, and their hide themselues in trees amongst the leaues, and in the heate of the day, when the Beefes and Libbards, and diuers other kindes of wilde beasts, goe downe to the riuers to drinke, and that they bee full and heauie with water, these Aethiopians descend from the trees and fall vppon them and kill them with staues baked at the fire, and with stones and dartes, and then deuide them amongst their companies and eate them: By which cunning deuise they deuoure many of those beasts, and sometimes (though but seldome) they are foyled and slaine themselues.

The Cyneci.

And if at any time their cunning faile them, and that they want beasts to eate, they take the hides of such beasts as they haue eaten before, and plucking of the haires laie the hides in steepe, and then drie them before a soft fire and so deuiding to euery one a share, satisfie themselues with that. Their young boyes (vnder the age of foureteene yeeres) practise throwings at markes, and they giue meate to those onely which touch the marke, and therefore beeing forced thereto by famine, they become most excellent and fine darters.

The

The people called Acridophagi border vpon the desert, the men bee something shorter, or lower of stature, then other Aethiopians, beeing leane and marueilous blacke. *The Acridophagi.*

In the spring time the West and South-west windes, blow an infinite number of flies called Locustes out of the deserts into their Country, which bee exceeding great, but the collour of their wings is foule and lothsome: These Aethiopians (as their custome is) gather out of places there-abouts great store of wood and other sorts of fuell, and laie it in a great large valley, and when, at their wonted time (as it were) a whole cloude of Locusts bee carried by the windes ouer the valley, they set fire on the fuell, and with smoke stiphle and smother to death the Locusts which flie ouer it? so as they fal downe vnto the earth in such aboundance as are sufficient to serue the whole countrie for victualls: and these beeing sprinckled with salt (which that country plentifully yeeldeth) they preserue for a long space, beeing a meate very pleasant vnto they taste. And so these Locusts bee their continuall sustenance at all seasons, for they neither keepe cattell, nor eate fish, beeing farre remote from the sea, nor haue any other maintenance whereof to liue.

They bee nimble of body, swift of foote, and shorte of life, so as they which liue the longest exceede not aboue fortie yeeres, their end is not onely miserable but also incredible, for when old age creepeth and commeth vppon them, there doth certaine lice with winges of a horrible and vglie shape, ingendring in their bodies, knaw out, and deuour their bellies,

guts and intralls and in a small time their whole bodies: and he which hath the disease doth so itch & is so allured to scrach as he receiueth thereby at one and the same time both pleasure and paine, and when the corruption cometh forth, and the lyce appeare, he is so stirred with the bitterneſſe and anguish of the disease as hee teareth his owne flesh in peeces with his nayles with great wayling and lamentation; for so great is the number of those vermine issuing out of the wounds, heape vppon heape, running as it were out of a vessell full of holes, as they cannot be ouercome, and by this meanes they die a very miserable death, the cause whereof is ether the meate they liue vpon, or the vnholesomeneſſe of the aire. Vpon the vtmost parts of Affricke towards the South dwell a people, which the Greekes cal Cinnamimi, but of their neighbouring Barba-

The Cinnamini rians they bee called wild or vplandish people: These haue very great beards; and for the defence of their liues, breed vp great number of Mastiues and wild dogs; for from the Summer troppicke to the middle of winter, an infinite number of Indian Beefes come into their country, the cause of their comming is vncertaine; whether it bee that they fly from other wild beasts which pursue them, or for the want of feeding, or that they doe it by instinct of nature (all which are wonderfull) but the true cause is vnknowne: from these the people defend them-selues with their dogges, their owne forces being insufficient to withstand them, and kill many of them; some whereof they eate fresh, and some others they powder vp for their prouision afterwards; and with these dogges they take many other beasts in like sort.

The last people, and the vtmost towards the South bee

the

the Ichthiophagi, which inhabite in the gulph of Arabia, vpon the frontiers of the Troglodítæ, these carry the shape of men, but liue like beasts: they be very barbarous and go naked all their liues long, vsing both wiues and daughters common like beasts: they be neither touched with any feeling of pleasure or griefe, other then what is naturall: Neido the discerne any difference betwixt good and bad, honesty and dishonesty. *The Ichthiophagi.*

Their habitations are in rockes and hills, not farre from the sea, wherein they haue deepe dennes, and holes, the passages in and out being naturally very hard and crooked.

The entrances into these holes, (as if nature had framed them for their vse,) the Inhabitants damme vp with a heape of great stones, wherewith they take fishes as it were with nets; for the flowing of the sea (which hapneth euery day twise about three of the cloke and nine of the Cloke) surrownding the borders neere vnto the shore, the water increasing very high and couering all places, carrieth into the continent an innumerable company of diuers sorts of fishes, which seeking abroad for sustenance at the ebbing of the sea are by those stones stayd vpon dry land, those doe the inhabitants make hast to gather vp, and taking them lay them vpon the rockes against the noone Sunne, till they be scorched with the heate thereof; and when one side is scorched inough, they turne the other: when they bee thus broyled against the Sunne, they take all the meate from the bones and put it into a hollow stone and mingling there-with the seede of holly tree, bake it therein, and make them a most pleasant meate, for the meate beeing so mingled

they

Syn. 7. 61. 155.

they fashion it into Cakes like long Tyles, and drying them a little against the Sunne, sitte downe and eate them with great pleasure, and not a proportioned quantity thereof, but euery one as much as they can eate. This meate they haue alwayes in a readinesse, as it were out of a store-house, the sea affoording it in aboundance in steed of bread, whereof the land is barren: But when by the raging of the sea, those places which bee neere vnto the shore, bee drowned for diuerse dayes together, so as they fayle in theyr faculty of fishing (at which time they suffer great penury of victualls) then they gather certaine great shell-fishes, and bruising their shells in peeces with stones, feede vppon the meate which is within, beeing very like vnto Oysters. And when this raging of the sea, by force of the windes, is of so long continuance, as that they can finde none of those shelfishes, then they betake them-selues to fishe bones and sharpe finnes, which are reserued for a time of neede, the tenderer and newest sorte whereof they knaw with their teeth, and bruise the harder with stones, and so eate them like vnto brute beasts: they eate commonly a great company together (as I haue sayd) and cheere one another with an vntuneable song, and after that, the men accompany with women, each one with her hee first lighteth vppon: and beeing voyde of all care, by reason of the aboundance of meate which they haue in readinesse, bestowe themselues in this manner foure dayes together, and vppon the fift day they flocke together in troupes to the riuers to drinke, making a disordered and confused noyce as they goe.

This their gooing to drinke, is not much vnlike the going

going of neate to water: when their bellyes are so full of water as they are scarse able to returne backe they eate no more that day, but euery one beeing full of water, and strouting out as though hee would burst, lyeth downe like a drunken man to sleepe. Vpon the last day they returne againe to their fishing, and so passing ouer their whole liues with such simple and slender dyet, they sildome fall into any disease, yet they bee shorter liued then wee, for their vncorrupted nature accounteth it their chiefest felicity and *summum bonum* to appease hunger, expecting pleasure from no other thing: and this is the manner of liuing of those people which dwell within the gulph.

Men free from all passions of the minde.

But those which dwell without the gulph, liue farre more strangely, for they neuer drinke, and are naturally voyde of all passions of the minde; And beeing, as it were, reiected by fortune from all places fitte for habitation, and cast into deserte and desolate countries, indeuour themselues wholy to fishing.

They desire nothing that is moyst, and eate their fishes halfe rawe, not that they would thereby auoyde thirst, but in a sauage manner, contented with such foode as fortune affoordes them, supposing their greatest happinesse to consist in wanting nothing they desire, or is fitte for them.

Patient people.

They bee sayde also to bee indued with such extraordinary patience, as if one should drawe his sworde and strike them, they would not seeke to auoyde the stroke; but willingly suffering themselues to bee iniured and beaten, they doe nothing but onely looke backe vppon him that strooke them, without shewing the least

signe

signe of anger, or compassion of their owne misery. Speach they haue none, but in liew thereof, make signes with their fingers, and by nodding their heads, what things they want, and what they would haue.

These people doe generally loue peace, not dooing any thing to annoy others, which kinde of life though it bee strange and admirable, yet hath that nation for a long time retained it, beeing eyther therevnto accustomed by continuance of time, or else compeld by necessity. Their places of abode be not like the Ichthiophagi, which dwell within the gulph, but in diuerse fashions, for some haue theyr lodgings in hoales, situate to the North pole, wherein they bee defended from the heate of the Sunne, both by the shade and the soft winde, and coole murmuring ayre: for those places which lye opposite to the South, are for heate like vnto fornaces, therefore vnpossible to be dwelt in.

The Amazons most warlike women.

Those which dwell against the North pole, make them houses (to auoyde the heate) of Whales crooked ribbes, (whereof there bee many in that sea) set hollow one against an other, and couered ouer with rett or sea-weed, necessity compelling Nature to finde out Arte for her owne defence: and this is reported to bee the life of the Ichthiophagi, which dwell without the gulphe.

It remaineth to say somewhat of the Amazons (which in former time were sayd to dwell in Libia:) their women were hardy, strong, and valiant, and liued not after the manner of other women, for their custome was for a certaine space, to exercise them-selues in feates of armes, for preseruation of theyr Virginity, and the time of warre-fare once ended, then to couple themselues with men in mariage for cause of procreation,

the

the women onely did gouerne and exercise all publicke offices, and the men tooke charge of things within doores like our women, making themselues vassals and slaues vnto women, as being very expert in the warres, in gouernment, and in all publicke businesses, whereof the men themselues were ignorant. When an infint is borne, he is giuen to the father to bee nourished and brought vp with milke and other things answerable to his age: and if it be a man child, they eyther banish him, or kill him forthwith, or else breake his right arme so soone as he is borne, thereby to make him vnfit for the warres: But if it be a woman childe they singe off her brests in her infancie, alledging that great brests would hinder them in the warres, and therefore of the Greekes they be called Amazons, because they want their brests: they bee said to inhabite the Isle Hesper, which is so called, as being scituated towards the West, this Isle is in the Moore called Triton, which ioyning to the sea, is also called Tritonia, of a riuer that floweth into it: It bordereth vpon Aethiopia, and the hill Atlas, the greatest mountaine of all that country: It is very large, and produceth diuerse sorts of trees, vpon the fruit whereof the Inhabitants liue.

There bee many Goates also and other cattell, whose Milke and flesh they feed vpon. They bee altogether destitute of Corne, nor doe they know the vse thereof if they had it.

FINIS. Lib. I.

Of

THE SECOND BOOKE.

Of Asia, and the most famous Nations thereof.

CAP. I.

Asia why so called.

ASIA an other part of the tripartite world, is so called of *Asia* the daughter of *Oceanus* and *Tethis*, wife of *Iapetus*, and mother to *Prometheus*, or (according to the opinion of others) of *Asius* the sonne of *Manæus Lidus*.

It is situated in the East part of the world, and is bounded vpon the West with two riuers, Nilus and Tanais, the Euxine sea, and part of the Mediterranian sea, and vpon the other three parts with the Ocean, which vppon the East is called *Oceanus Eous*, vpon the South *Indicus*, and North *Scithicus*: The hill Taurus (in a manner) deuideth the whole continent in the middle, which lying directly East and West, leaueth one part thereof towards the North, and the other towards the South, which two parts are by the Greekes called the Inner Asia, and the vtter Asia.

This hill in many places is three thousand *stadia* in breadth, and as long as all Asia, beeing about forty and fiue thousand *stadia*, from the vttermost edge of the sea beyond Rhodes, vnto the furthermost parts of India and Scythia towards the East. Asia is deuided into many partes, whereof some bee bigger, some lesser, and euery part is distinguished from other by a peculiar name: but so large and wide is the whole compasse of ground, contai-

contained vnder the name of Asia, as it alone is thought, to comprehend as much land as all Affricke and Europe, the other two parts of the world: The ayre is there very temperate, and the soyle fertile, and therefore it aboundeth with all kinde of cattell: It containeth many Prouinces and regions.

Vppon that side which bordereth vppon Affricke, lyeth Arabia, which is situated betwixt Iudæa and Ægipt (and according to *Plinie*) is deuided into three parts, one part whereof is called *Petræa*, or stony Arabia, which vpon the North and West ioyneth vpon Syria, and is inclosed with *Arabia deserta* on the one side, and *Arabia fœlix* on the other, *Panchaia*, and *Sabæa* are also by some supposed to bee comprehended within the compasse of Arabia. Arabia is so called of *Arabus* the sonne of *Apollo* by *Babylo*: the people whereof be scattered and dispersed wide and broad, and are much different one from an other, both in their customes, and their apparell: the heire of their heads they neuer cut, but tye it vp with fillets and head-laces, & their beards they shaue close to the skinne: they transferre not their arts and occupations from one to another, as wee doe, but there, each one exerciseth his fathers trade and course of life, and the Noblest man hath the gouernment ouer all the rest: all things they possesse goe in common to their whole kindered, and one wife serueth all that family, for hee which first entreth into the house and setteth his staffe at the doore, lyeth first with her, but shee sleepeth all night with the eldest, by which meanes they bee all brothers one to another, they lye also with their owne mothers, and sisters without any respect at all.

Arabia deuided into three parts.

The Arabians lye with their owne mothers and daughters.

And

And yet the adulterer is punished with death, and the lying with one of anothers kindred, is adultery, but all those which be of one house or kindred, be termed legitimate.

They celebrate their feasts for almost thirty dayes together, wherein two of their kinsmen that be good Musitians, giue their attendance in turnes, first one, then an other. Theyr citties and townes liue peaceably and quietly together without walls, and fortresses for defence: they vse oyle made of the graine Sesamina, & are very rich and abounding with all other things. Theyr sheepe bee of a white fleece, and theyr neate of a tall stature, but horses they haue none, the want whereof is supplyed with great store of Camels. Gold, siluer, and many sorts of sweete and odoriferous oyntments are peculiar to that country, Brasse, Iron, Cloth, Purple, Saffron, Pepper, and all workes ingrauen in mettell or stone, are brought thether from other places: theyr dead bodyes they accompt more abiect and vile then dung, and the carcase of their King they bury in a dung-hill; they be very carefull to preserue their reputations and promises with men, and they confirme theyr leagues of friendship in this manner following. When a peace and agreement is concluded betwixt two, a third man standing in the middle betwixt them both, striketh them vpon the palme of their hands, about the longest fingers, with a sharpe stone till hee draw bloud, then taking a little flock from each of their garments, hee annoynteth with the blood seauen stones, which be laide before them for that purpose, in dooing whereof hee inuocateth the names of *Dionisyus* and *Vrania*: this done, he which is the mediatour for the peace, and attonement, (the frendes of both parties being present) causeth the stranger (or the Cittizen (if the matter bee betwixt Cittizens)

No horses in Arabia.

cittizens) to put in ſureties to continue that truce, and the league the parties, which contract the friendſhip, thinke fit and iuſt to be obſerued.

Their onely fuell is the branches of Myrrhe, the ſmoke whereof is ſo noyſome and hurtfull, as it would breede incurable diſeaſes, if they preuented them not, by burning a ſweet incenſe or gumme called *Storax*: the ſmell whereof allayeth the contagion of the ſmoke. The Prieſts firſt ſlay the beaſts they intend to ſacrifice, and then go to gather Cynamon, ſtrictly obſeruing, that they gather none before Sunne-riſing, nor after the Sun-ſetting: and when they haue appeaſed their gods with the ſacrifice, hee which is chiefeſt amongſt them, diuideth the heape of branches which they haue gathered that day, with a forke conſecrated for that vſe, then do they dedicate a part of thoſe branches to the Sunne, which (if the diuiſion made were equal) will be inflamed with the beames of the Sunne, and take fire and burne of their owne accord. Some of thoſe people which liue hardly, feed vpon ſnakes, and bee therefore called *Ophiophagi*: they be neither vexed with care, nor trouble of mind. The people called Nomades, haue great ſtore of Camels, which ſerue them both in their battels,, and to carry burthens. The people called Debæ be ſome of them ſhepheards, & ſome exerciſe themſelues in husbandry, the country abounds with gold, inſomuch as they find oftentimes amongſt the clods of earth, certaine round balles of gold as big as acorns, of which they make themſelues iewels and brooches, very pleaſant to behold, and weare them about their necks and arms. They ſell gold to their neighboring nations for three times the price of braſſe, & twiſe the price of ſiluer: both for the ſmall account they make of gold, and for the great deſire they haue to trafficke with other people.

Next vnto these be the Sabęi, which be rich in Frankincense, Myrrhe, and Cynnamon: Some hold, that there be Balme trees growing in the confines of this countrey, it aboundeth with sweet Canes, and odoriferous Dates: there is also a serpent bredde in that countrey, of an handbreadth in length, whose sting or biting is deadly, and hee lyeth altogether vnder the rootes of trees. The exceeding smell and sweet sauour of things growing there, breedeth a stupiditie and dulnesse in their senses; which they cure with the perfume of a certaine lyme or pitch, called *Bitumen*, and the beard of a bucke-Goate. All matters in controuersie are there referred to the King. Many of the Sabæi are husbandmen, and some of them are wholy occupied in gathering spices, which grow vpon trees. They vse traffick into Aethiopia with shippes couered with lether, their fuell is the barke or rind of Cynamon, which is of the nature of wood.

The Metrapolitan and chiefe citie of this kingdome, is situated vpon an hill, and is called Saba: their Kings are of one kindred, and raigne by succession, to whom the multitude yeeld honours indifferently, as well to the bad, as to the good. They neuer dare venter out of their Court, or chiefe citie, fearing lest they should be stoned to death by the common people, by reason of an answer which they receiued long since from one of their Oracles. At Saba, where the King keepeth his Court, be siluer iewels, and pots of gold of all sorts, the beds and three-footed stooles haue siluer feete, and all the housholde stuffe is sumptuous and rich beyond credit. The porches and galleries also bee vnderpropped with great pillars, the heads whereof are siluer and gold, the rooses and dores being set with golden bosses, intermingled with pretious stones, do manifest the sump-

ſumptuous decking of the whole houſe: for here one place ſhineth with gold, another with ſiluer, another with pretious ſtones, and Elephants tooth, and with many other ornaments beſides, of great woorth and eſtimation: theſe people haue for many ages flowed in perpetuall felicitie: for they bee vtterly voyde of ambition and deſire to poſſeſſe other mens goods, which bringeth many to ruine.

The Garræi. The people called Garræi be no leſſe rich then theſe, for almoſt all their houſhold-ſtuffe is of gold and ſiluer, and of Iuorie, whereof they make the threſholds, roofes, and walles of their houſes.

The Nabathæi. The people called Nabathæi, of all men be moſt continent, in getting riches they bee very induſtrious, but much more carefull in keeping them: for hee that diminiſheth his priuate eſtate, hath publicke puniſhment. And on the other ſide, hee is honoured and exalted, that increaſeth his patrimonie.

The Arabians vſe in their warres, ſwords, bowes, launces, and ſlings, and many times axes alſo. That accurſed ſtocke of the Sarraſins, which were the greateſt ſcourges that euer happened to mankind, had their beginning in Arabia, and (as it is very credibly thought) a great part of the Arabians, became followers of the Sarraſins ſect, and tooke their name. Yet now they haue betaken them to their old names againe. The Arabians that dwell about Aegypt, liue for the moſt part by ſtealing, truſting in the ſwiftneſſe of their Camels.

Of Panchaia: and of the manners of the Panchaians.

CAP. 2.

Panchaia aboundeth with Frankinsence.

PANCHAIA is a Region of Arabia, *Diodorus Siculus* calleth it an Iland of two hundred *Stadia* in bredth, and that there be in it three stately Cities, that is to say, Dalida, Hyracida, and Oceanida, the whole countrie is fruitfull enough, liuing onely where it is sandie. It aboundeth with wine, and with frankinsence, of which there is so great store, as is sufficient to serue all the world for sacrifices: it yeeldeth much myrrhe also, and other odoriferous spices of diuers kinds, which the Panchaians gather, and sell to the Marchants of Arabia, of whom others buy them, & transport them into Phænicia, Syria, and Egypt; from whence they are conveyed into all parts of the world.

The Panchaians vse Chariots in the warres; for so they haue bin alwaies accustomed: their common-wealth is diuided into three degrees of people: first, the Priests, who possesse the prime place, to whome the artificers are added: the husbandmen haue the second, and souldiers the third, to whom the shepheards be annexed. The Priests be gouernours and rulers ouer all the rest, to whom the deciding of controuersies, and arbitrement of all publike affaires, and iudiciall causes are committed, (punishment of death onely excepted.) The husbandmen imploy themselues onely in tilling, and manuring the ground; the increase whereof goeth in common to all. Out of the husbandmen there be ten elected by the Priests, which bee most expert and industrious in husbandrie, to bee Iudges

Iudges ouer the reſt, aſwell for the exhortation of others, in the art of husbandrie, as for the diſtribution of their fruites. The ſhepheards likewiſe bring all their increaſe, as well of ſuch things as appertaine to ſacrifices, as of all things elſe, to the publike vſe, ſome by number, and ſome by weight: in doing whereof they be maruellous preciſe: and no one there poſſeſſeth any thing in priuate to himſelfe, but only their houſes and gardens: for the Prieſts receiue all the cuſtome and tribute-money, and all other things elſe whatſoeuer into their cuſtodie, making diuiſion thereof, as occaſion requireth: whereof two parts is euer due vnto themſelues. The Panchaians bee clothed in ſoft garments; for the ſheepe of that countrie differ much from others in ſoftneſſe and fineneſſe of wooll, both men and women weare ornaments of gold, adorning their neckes with chains, their hands with bracelets, their eares with eare-rings, like the Perſians, and their feet with new ſhooes of diuers colours. The ſouldiers are maintained onely to defend the countrie from forraine inuaſions: the Prieſts liue more ſumptuouſly, and in far greater delights then others, wearing for the moſt part fine light linnen veſtiments downe to the foot, and ſomtimes garments made of the beſt and pureſt wooll.

Vpon their heads they haue myters wrought and imbrodered with gold: and in ſtead of ſhooes, ſandals of diuers colours, wrought very artificially. They weare ornaments of gold alſo (like women, excepting eare-rings) and be for the moſt part continually conuerſant about the ſeruice of their gods, reciting their worthy and memorable deeds, in laudes and hymnes. They deriue their pedegree from *Iupiter Manaſſes*, alledging, that when hee was conuerſant with men, and gouerned the whole world, hee was baniſhed

Iupiter was baniſhed into Panchaia.

baniſhed into Panchaia. The country abounds with gold, ſiluer, braſſe, tin, and iron, of which it is not lawfull to carry any out of the Iland: neither is it tollerable for the Prieſts to ſtir out of their holy Temples; for if any of them be found abroad, it is lawfull to kill them. Many oblations of gold and ſiluer, which were long ſince offered and dedicated to their gods, they preſerue in their temple, the doores wherof are of a very curious building, beſet with gold, ſiluer, and yuorie. The bed for their god is all of gold, being ſixe cubits in length, and foure in bredth, and of a rare and wonderfull workmanſhip: In like maner, the table for their god (which is placed neare vnto his bed) is equall vnto it, both for ſtate, quantity and coſt. They haue one great and magnificent temple, which is all erected of white ſtone, vnderſet with great pillars, & carued columnes, the length thereof is two acres, and the breadth anſwerable to the length: It is adorned with goodly Idols of their gods, compoſed and framed with admirable art and cunning. The Prieſts that haue charge of the ſacrifices, haue their houſes about the temple: and all the ground round about the temple, for the ſpace of two hundred *Stadia*, is conſecrated to the gods, and the yearely reuenew thereof ſpent in ſacrifices.

The great Temple in Panchaia

Of Aſſyria, and how the Aſſyrians liue.

CAP. 3.

ASſyria a countrey in Aſia, is ſo called of *Aſſur* the ſon of *Sem* (as Saint *Auguſtine* is of opinion.) It is now called

now called Syria, and hath vpon the East, India, and part of Media, vpon the West the riuer Tygris, Susiana vppon the South, and the hill Caucasus on the North. They haue seldome any raine in Assyria, but what graine soeuer the countrey affoordeth, is obtained by the waterings and ouerflowings of the riuers, which they do not naturally of their owne accords, as in Aegypt, but by the labour and industrie of the inhabitants: and yet by this ouerflowing the ground there is so exceeding fruitfull, as it yeeldeth two hundred, and in the most fertill soyle, three hundredfold increase: the eares of their wheate and barley beeing foure fingers in breadth, and their pulse and millet in height like trees. These things though they bee certainely knowne vnto them to be true, yet *Herodotus* would haue them sparingly reported, and with good deliberation, as beeing scarce credible, especially if the relation bee made to those which neuer saw them.

Hony & wine made of dates.

The Assyrians boates.

Their apparell.

They haue great store of Dates, of which they make hony and wine, they vse boates in their riuers made in fashion of a round shield, not seuered with fore-decke and sterne, as other boates be, but made (beyond the Assyrians in Armenia) of willow, or sallow tree, couered ouer with raw lether. The Assyrians weare two linnen garments, one hanging downe to the foote, and the other short, ouer which they weare a white stole. Their shooes be such, as the Thebans were wont to weare: they suffer their haires to grow long, and trimme them with head-tyres: when they go into publike places, they annoynt themselues with oyntments: euery one weareth a signet-ring on his finger, and a scepter in his hand, in which is set an apple, a rose, or lilly, or some such like thing: for they hold it base and vndecent, to carry it without such a signe or cognisance in it.

Of all their lawes which were in force in that countrey, this seemeth most worthie to be remembred : That the maides, assoon as they were mariageable, were (once euery yeare) brought into a publike place, and there offered to be sold to such men, as had any disposition to marry : and first, the fairest and most beautiful virgins were set to sale, and after them, those which through defect of their beauties, or their bodies, were not onely not vendible and marketable, but which no man would marrie *gratis*, were married away with that money, the faire ones were sold for.

Virgins that be mariageable be sold to their husbands.

Herodotus saith, that this custome was heretofore obserued in Venice in the confines of Illiria (as hee heard it credibly reported by others.) And *Antonius Sabellicus* in like manner affirmeth, that whether this custome bee yet obserued in that countrey, he is not very certaine : But sure I am (saith he) that in Venice (which at this day for riches, is the most flourishing state of the world) amongst other good orders of their cittie, it was ordained, that bastard virgins that were gotten out of wedlocke, and fondlings that were exposed and laid abroad to the aduentures of the world, should be brought vp in some close place, at the common charge of the cittie, and there instructed in some hard discipline, vntill they were mariageable, and that then those which were most beautifull, and well brought vp, should be married without dowrie, either vnto such as had escaped some great perill, or some dangerous disease, or broken their vowes: and that some Freemen also regarding their modestie and beautie, would marie them without dower, and euer those which were most beautifull, were married with lesse portion then the foule ones, although they were as well brought vp as the other.

Another

An other law of the Babylonians being very profitable and worthy to be remembred was this, seeing they excluded all Phisitions from amongst them, it was ordained, that he which began to bee sicke, should aske councel of those concerning his disease, that had suffred the like infirmity themselues, and that had tried some medicine for the recouery of their healthes: some others write that their custome was to bring the sicke persons into a publicke place, where the law commanded them, and that those which once had beene sicke themselues, and were recouered should goe and visit the diseased persons, and teach them by what meanes they were cured. *A law excluding Phisitions and how they cured the sick.*

The Assyrians bewaile the dead, as the Aegiptians doe: and when one hath laine with his wife all night, neither of them toucheth any thing before they haue washed themselues. The custome heretofore amongst the Babylonians was, that the women wold once in their life times lie with strangers, besides their husbands: the maner whereof was thus: They would come a great company of them togither very reuerently and solemnly vnto the temple of *Venus*, each one hauing her head bound, and wreathed about with garlands, and then the stranger with whom shee desired to lie, laied vnder his knee, as he kneeled in the Tẽple, such a sum of money as he thought fitting, which being consecrated to *Venus*, he leaueth behind him, & rysing vp, taketh the woman into a place a little distant from the Church, and there lieth with her: There were some families among the Assyrians which liued only vpon fish, dried at the sun, and bruised in a morter, which being moulded and laid togither, & sprinckled with water, they made into lumps, like loaues, and drying them at the fire, vsed to eate them in steed of bread.

They

The officers amongst the Assyrians.

They had three head officers amongst them, one of such as had beene souldiours and were put to their pension: an other of the nobility and elders, and the King which was head ouer them all: They had their south-saiers likewise, which were called *Chaldei*, which were like vnto the Priests of Aegipt, and sacrificed to their gods: These Chaldei spent their whole liues in the studie of Philosophy, they were great starre-mungers, and sometimes by their diuinations, sometimes by their holy rimes, they would defend men from misfortunes. They could truly and faithfully interprete Augurations, Dreames and Prodigies, not learning their instructions in such things of maisters and tutors, as the Greekes did, but receiuing thē from their parents as their inheritance. The children were taught and excercised in learning at home, that by the continuall care of their parents, they might better profit themselues. They Chaldei were not variable and doubtful in their opinions of naturall causes, as the Greekes were, where euery man was of a seueral minde, and euery writer yeelded reasons, repugning one an other, bút they all by one general and vniforme assent, supposed the world to be eternal, and that it neither had beginning, nor shal haue end, and that the order and ornament of al things is established by a diuine prouidence: That the Celestiall bodies be not moued of their owne accord, or by some accidentary motion, but by a certaine law and immutable decreee of some god-head: They marke by long obseruation the course of the stars, by whose speculatiō they prophesied of mens future fortunes: They imagined the planets to be of great power, and especially Saturne, supposing the sunne to be of most beauty, and of greatest vertue, and that *Mars*, *Venus*, *Mercury* and *Iupiter*, were to be obserued

ſerued more then the reſt, for that they hauing each one his proper and peculiar motion, foreſhewed things to come, and were the true interpreters of the gods: And of this they were ſo fully perſwaded, as they called theſe foure ſtars al by the name of *Mercury*: They foretold many things to come both hole-ſome and hurtful, by winds, ſhewers, heate, comets, eclipſe of Sunne & Moone, earthquakes, and by ſundry other ſignes and prodigies beſides: And they imagined that there were other ſtars ſubiect & inferior to theſe planets, of which ſome wandred in our Hemiſphere, and ſome in that which is vnder vs: beſides this they held the like error that the Aegiptians did, and fained to themſelues twelue gods, attributing vnto each of them a month & a ſigne in the *Zodiake*: They propheſied of many things that ſhould happen to their Kings, as foreſhewing to *Alexander* the victory he ſhould haue in the fight with *Darius*: to *Hircanor*, *Seleucus* and to other ſucceſſors of *Alexander*: and many things after that, to the Romaine ſucceſſors, whoſe euents proued true. They write alſo of foure and twenty other ſtars, whereof twelue be beyond the Zodiake, towards the North, and the other twelue towards the South, of which, thoſe which appeare to our view, they ſuppoſe to haue dominion ouer the liuing, and the other to pertaine to thoſe which be dead: Theſe things & other circumſtances haue thoſe Chaldeans ſet forth to mens ſight, as they haue noted by long obſeruation, alleaging that this their doctrine hath continued for the ſpace of three and forty thouſand yeers, from the firſt inuentiō therof to the reigne of *Alexander*: which allegation of theirs were a very groſſe & impudent fable, vnleſſe we ſhould interprete, that the time of each yeere were but a month, as was amongſt the Aegiptians.

Of

Of Iudæa and of the customs, lawes and institutions of the Iewes.

CAP. 4.

The limmits of Palestine.



Palestinewhich is also called Iudæa, is a perticular Prouince of Syria, sytuated betwixt, Cælosiria, and *Arabia Petrea*, vpon the West it is washed with the Aegiptian sea, and vpon the East with the riuer of Iordan: This land, the bookes of holy Bible, and *Iosephus* their imitator, called Canaan, a land abounding with many riches, as hauing plenty of fruites, famous waters; and being well furnished with balme: It is scituated in the very middle of the world, and is therefore very temperate, neither to hot nor to cold, which for the temperature of the elements the Israelites, or Hebreues (being a very ancient people, and with whom alone from the first Creation of mankinde the knowledge and worshiip of the Heauenly and true God, and the first forme of speech remained) esteemed to be that which was promised by God to their fathers *Abraham*, *Isaac* and *Iacob*; a land flowing with milke and hony.

Iudæa, or Palestine called also Canaan.

Canaan promised to Abraham and his seed.

And therefore in the fortith yeere after the children of Israells departure out of Aegipt, vnder the conduct of their valiant captaine *Iosua*; they obtained the dominion thereof by force of their armes vanquishing and expelling one and thirty Kings, which raigned in that Contry: The Israelites retaine, and liue vnder those lawes,

The Israelites lawes ordained by Moses.

laws, which they receiued frō *Moses* their first captain, & althogh for many ages before *Moses* daies they liued without written law, with great deuotion & sanctity, obtayning the truth by diuine Oracles, and by the acuteneſſe & magnanimity of their mindes, and vnderſtandings, yet that great diuine *Moses*, thought that no City could long continue in ſafety, without the practiſe of law and equity.

And therefore when by rewarding the good, & puniſhing the wicked, he had ſufficiently exhorted his people, to imbrace vertue and eſchew vice, he propoſed vnto them other lawes and ciuel ordinances, founded vpon thoſe ten chiefe heads and grounds of lawes, pronounced by God himſelfe in mount Sina, & written in two Tables; of which lawes (being ſo many, as they alone wold be ſufficiēt matter to fill a whole volume) I will onely touch thoſe which be moſt worthy of remēbrance, & they that deſire to know the reſt, let them read *Ioſephus* & the bookes of the Bible.

First *Moses* ordained, that young children as ſoone as they were able to conceiue, ſhould bee inſtructed in the lawes, ſeeing they contained in them the beſt kind of diſcipline: That whoſoeuer blaſphemed the name of God, ſhould hang all a whole day, & be caſt out at night without burial: That no ſacrifice ſhould be ſolemnized vvith money gotten by whoredome: That there ſhould be 7. chiefe gouernors in euery city, which were moſt noted for Iuſtice & vviſdom, & that two of the leuitical Prieſts ſhold ſit in iudgment with them, & if in diſcerning cōtrouerſies, the Iudges would not condiſcēd to that which vvas right, the vvhole matter ſhould be decided by the diſcretion of the Prieſt & Elder: That the teſtimony of one man ſhould not be currant to conuince an other of any crime, nor yet of tvvo, vnleſſe their honeſties vvere approued, but Moſes *lawes.*

the

the testimonie of three should stand, and yet neither slaue nor woman should be sufficient witnesse, because in one the baseneſſe of his fortune, in the other the weakneſſe and lightneſſe of her sexe, might rightly bee suspected: that the fruite of trees new set or planted, should not bee medled withall before the fourth yeere, and that then they should pay for tithes the tenth part of the increase: That neighbours and strangers should haue some part also, and that the residue should remaine to him that planted them. That they should sow cleane seed vpon their grounds and not mingled, because the land would not like with seed of two sorts: That trauellers should not bee restrained and interdicted from fruites, but that they might gather as much as they pleased and their present necessity required, and that if they were ashamed to take it the owners should offer it vnto them; That the woman that gained vnlawfully, or married her selfe to an other, besides her lawfull husband should not bee regarded as a wife: That shee that was supposed to bee a Virgine, and was found defiled in her bodie with any man, and conuicted of the crime, should either bee stoned to death, or burned aliue.

If one deflowred a Virgin espoused to an other man, though she consented, yet both parties should suffer extreame punishment, and if he rauished her forcibly, that then onely the author of the iniury should bee punished: That, if a man die and leaue no children behinde him, his widdow should marry the brother of her deceased husband, and by that matrimony bring forth issue to succeed them in their stocke: but if the brother refused to marry her, hee should shew the cause of his refusall before the elders, and if his cause were approued good, hee should

haue

haue liberty to marry whom he pleased: That they should bewaile and lament for the dead, for the space of thirty daies, and no more, which time he thought sufficient for a wise man to lament the losse of his friends: That the sonne which was iniurious to his parents should be hanged without the Cittie: That the enemy that was slaine in battaile should not want buriall: That if a creditor receiue a pledge or pawne of a poore man, hee should restore it againe before night: That if one buy one of his kindred as a slaue, the bond-seruant shold be free the sixth yeere after: That hee that found gold or siluer, should make proclamation thereof by the mouth of the Crier: That if cattell went astray, they should either be brought backe to the right owner, or else kept till the right owner were knowne: That no Israelite should make or temper any poyson, nor buy any that was made elsewhere: And that he which mingled poyson, to the end to poyson an other, beeing conuicted of the offence should drinke the same poison himselfe: That he which wilfully and wrongfully pulleth out an other mans eye, should bee punished with the losse of an eye: That if a bull kill a man with his horne he should bee stoned to death, and his flesh cast away and not eaten: That a thing committed to an other to keepe, should be kept warily as a thing holy: That the sonne should not bee punished for the fathers offence, nor the sonnes offence be imputed as a fault in the father: And these were the domesticall lawes ordained by *Moses*, and in warfare these following: That before warre were offerred, the goods wrongfully taken away should be demanded againe, by Ambassadors and Heralds, and if they were not restored, that then (if they pleased) they might warre lawfully: That the whole charge and gouernment

of

of the warres, should be committed to him that most excelled others in strength and wisdome: that the strongest souldier of all the campe shou'd be sent as Ambassador: That if the enemie were besieged, their fruite trees should be spared, for the trees themselues (if they could speake) would certainely reprehend and reproue him that destroied them. That the conqueror might kill all such as were rebels, but the rest which he ouercame & vanquished should be made tributary and pay yeerely pensions: That during the time of war no woman should touch her husbands priuities, nor no man his wiues: that it should be vtterly prohibited for the Israelites to eate bloud: That those which were either infected with leaprosie, or which had caused any fluxure of their natural seed should be expelled the city.

Menstruous women, in like manner, were kept out of the city, for seauen daies after the beginning of their disease, and might returne in the eight: and so many daies were they forced to absent themselues, that had their houses defiled and polluted with any dead body: That the Priest should sacrifice tow evve Lambs for him whose naturall seed flovved from him in his sheepe, and that the party should be washed in cold water: and by the same sacrifice was he purged and hallowed that had laine with his wife at vnlawfull and prohibited times: That a woman after she was deliuered of a child, if it were a man child, should be restrained from comming to the Church for the space of forty daies, and if it were a woman child, for the space of eighty daies.

That he that supposed his wife to be vnchast should for a certaine measure of barley meale called *assarim*, and, that then the wife being placed at the postes

of

of the temple, should sweare after the Priest, whether shee had defiled her chastitie or no; and if she swore false, shee should dye for it, hauing her right hamme disioynted, and her wombe putrified, but if shee were chaste and swore truly, she should bee deliuered of her childe in the tenth month, without harme of her wombe, and that then the Priest of God blotting out her name from out the scedule, should giue her drinke out of a potte with a wide mouth. That the paines of death should bee inflicted for adultery, incest, and the sinne of Sodome. That the Priest that was lame or weakned in his body, should be forbidden to ascend the Altar, and that hee should be maintained notwithstanding with the holy oblations. That if the Iewes attained to the land of Chanaan, they should suffer their grounds to lye lea and vnplowed euery seuenth yeare: that such fruites as the earth did naturally produce, should euery fortith yeare, (which was called the yeare of Iubily) be common, as well to strangers and forreners, as to their owne kindred; and that, in that yeare, money which was owing should be released and forgiuen, slaues and bondmen made free and infranchised, and possessions gotten with small cost, restored to their first owners. With these institutions and ordinances both for home and abroade did *Moyses* instruct the Israelites, not long before his death, adding more-ouer a solemne prayer for the good successe of those that obserued and fulfilled his lawes and ordinances, rightly, and as they ought, and bitter execrations, and curses against the transgressors and offenders thereof.

And last of all, hee bound the people with an oath, that they should for euer obserue and keepe those diuine, and humaine lawes which he had instituted and ordained,

and that if any one did violate them, they should not suffer him to goe vnpunished: And now seeing it is manifest that there was neuer any people more ceremonious and religious then the Israelites, I thinke it worth while, briefly to expresse the manner of their sacrificing, as it was first ordained.

The manner of the Iewes oblations.

The Iewes had two sorts of sacrificing from the beginning, the one whereof was done by the better sort of people, and that they called *Holocaustus* (that is a sacrifice layde whole on the Altar) and was done in this manner, hee which intended to doe sacrifice eyther with Oxe or Lambe, or what thing else hee meant to offer (for the beast which hee sacrificed must bee a male beast, and of one yeare old,) brought the beast to the Altar, and then the Priest powring forth and sprinkling the bloud of the sacrifice vppon the Altar, and cutting the oblation in peeces, burned it whole vpon the Altar.

The other sort of sacrificing, was for the common people, wherein they offered beasts of aboue a yeare old, the bloud whereof beeing shedde, and the kidnees, fatte and suet, set on fire on the Altar, the hearts and right legges were giuen to the Priests, and the residue, they, for whom the sacrifice was solemnized, did eate within two dayes after. Those which were poore might offer two Pigions, or two Turtle Doues, whereof the one serued for a whole burnt sacrifice, and for the other, the Priests did cast lottes. Hee which offended vnawares, did sacrifice for satisfaction of that sinne a Yew Lambe of an yeare old, or else a Kidde, and those which were guilty of any secret fault in themselues, were (by the very letter of the law) to bee purged by offering vp a Ramme. The flesh of which oblations, whether they were publicke or

priuate,

priuate, the Priests did eate in the Temple: one measure containing a peck of the finest flower, was allowed for the oblation of a Lambe, for a Ramme two, and for a Bull three: There was also allowed Oyle, which was powred vppon the sacrifice: A Lambe was publickly sacrificed euery morning and euening, and vppon euery seuenth day, which was called their Sabbaoth, and which (by their law) they held most holy, there were double sacrifices offred vpon their Altars: In the beginning of the month were offered for reconciliation, two Oxen, seauen yearling Lambes, one Ramme, and one Kidde, to which were added two Kiddes more, the one whereof was sent out of the bounds of the Citty, and there offered as a satisfaction for the sinnes of the multitude, and the other was burned skinne and all in the purest place of the suburbes of the Citty.

The Priests gaue a Bull sanctified for that purpose, and a Ramme for a whole burnt sacrifice. There was also other sacrifices mingled with ordinary ceremonies, and holy dayes, such was the fifteenth day of the month (which the Macedons called *Hyperueretheus*:) and vppon the returne of Autumne, they fixed their Tents or Tabernacles, and keeping that day holy, offered yearely whole burnt offerings, the dooers thereof vppon the moneth Xanthicus, which is Aprill, carryed in their hands the boughes of Myrrh, Willow, Palmes, and Peach tree; where-vppon the yeare tooke his beginning vppon the day of the full Moone, the sunne then entring into the signe *Aries*.

And because at that time the people of Israel were deliuered out of the land of Egipt, they sacrificed the misticall

Lambe, and celebrated the feasts of vnleuened bread, or sweete bread, in the full Moone, some few dayes after: vpon which dayes were euer burned, for a whole burnt sacrifice, two Bulls, one Ramme, and seauen Lambes, wherevnto was added one Kidde, for satisfaction for their sinnes: in the second day of Sweete-bread, were offered the first parts of their fruites, and a measure of Oyle, and in the beginning or springing of their fruites, a Lambe for a whole burnt sacrifice. Their dayes of Penticost also were certaine, which time they called *Asarthan*, that is to say *Quinquagesima*, or the fifteeth day: and then they offered leauened bread made of drie meale; two Ewe lambes, two Calues, and two Rammes for a whole burnt offering, and two Kiddes in recompence of their misdeeds: The Heathen writers disagree from the Ecclesiasticall, concerning the Iewes, and *Moses* their Captaine: for *Cornelius Tacitus*, in the one and twentith Booke of his Diurnalls, attributing the departing of that people out of the land of Ægipt, not to Gods diuine will and power, but to necessity, writeth thus of them. The scabbe and noysome itch beginning in Ægipt, saith hee, *Bocharis* the Ægiptian King desired a remedy in the Temple of his god *Hamon*, where hee was admonished to purge his kingdome, and to banish those people (meaning the Iewes) which were hatefull to their gods, into other countries: Wherevpon they beeing expulsed, and a great multitude of them which had the scabbe leaft sitting together in waste and desolate places, most of them beeing almost blinde with weeping, *Moses*, one of those which were banished among the rest, admonished them not to expect any helpe of goddes, or men, but onely

The opinion of Heathen writers concerning the Iewes.

to

to relye and commit them-selues wholy to him as their guide and Captaine, wherevnto they assented and agreed, and so beeing vtterly ignorant what would become of them, tooke their iourney at aduentures, wherein aboue other things they wanted water, and that they watching all night in the open fields, not farre from destruction, saw a flocke of wylde Asses going from feeding, and sitting downe vpon a rocke ouer-growne with thick woods, these *Moses* pursued and tooke, and therevpon and to the end that he might for euer bee assured of that people, he gaue vnto them new lawes and ceremonies, contrary to all other nations: for those things which wee hold for holy, they account as prophane, and allow of those things which with vs are poluted.

They hollowed and worshipped within their houses the picture of a beast, the sight whereof expelled both thirst and error, and sacrificed a Ramme in despite of the god *Hamon*: they offer also an Oxe in derision of the god *Apis*, which the Aegiptians worship vnder the forme of an Oxe: They abstaine from Swines flesh for auoyding the scabbe, because that beast is dangerous for that disease.

They rest vppon the seuenth day, because that day brought end to their labours: and yeelding to slouthfulnesse, the seuenth yeare also is spent in Idlenesse, the honor whereof is by others attributed to *Saturne*, by reason of hunger and fasting: their bread is altogether vnleauened: these lawes how euer they were brought in, are there defended: and though mercy and firme faith are in great request amongst them, yet they carry deadly hatred against all other nations. They bee seperated in their banquets, and seuered in their beds: They are much

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giuen to lust and yet they abstaine from the company of women of other nations, but hold nothing vnlawfull amongst them selues.

They ordained circumcision of their priuities, that by that difference they might bee discerned from others, and the first lesson they learne is to contemne the gods: The soules of those which were slaine in battell or by punishment, they suppose to be eternall.

They haue the like regard of Hell and perswasion of Heauenly things: on the other side the Ægiptians worshippe diuers beasts and wrought Idols, but the Iewes in their hearts and minds acknowledge but one onely God, accounting those prophane which faine or pourtray the images of their gods in the forme of men. These and many other things hath *Cornelius Tacitus* and *Trogus* in his seauen and thirty booke, written of the Iewes. Three sects of the Iewes were seuered and distinguished one from an other by their vsuall manner of liuing, which were the Pharasies, the Sadducees and the Esseians: The Pharasies liued very austerely and sparingly, instituting new traditions, by which they finished and abolished the traditions of *Moyses*: They carried in their forheads and vpon their left arme certaine frontlets and papers, wherein was written that decalogue, which the Lord sayd, thou shalt haue, as it were, hanging betwixt thine eyes, and in thy hand, and these they called Philacteries of the Greeke word *Philatein*, which signifieth to fullfill the law.

Three sectes of the Iewes,

The Phariſes,

These also fastned the edges of their vestures to the rest of their garments with thornes, that beeing pricked therewith as they went, they might remember Gods commandements.

They

They thought all things to bee done by GOD and by destiny, and that to doe or neglect things that were lawfull and iust, consisted in the will of man, but yet that in all things fate was a furtherer, whose effects they esteemed to proceed from the motion of the Heauenly bodies.

They would neuer contradict their elders nor superiours: They beleeued the general iudgement, that al soules were incorruptible, that onely the soules of the good did flitte and remoue into other bodies, vntill the resurrection and last iudgement, and that the soules of the wicked were detained and imprisoned in euerlasting dungeons: and these were called Pharises, because in their habits and liuings they differed from the common disposition of other men.

The *Saduces* denied fortune and destiny, saying that God saw all thinges, and that it was in the will of man to do either good or euill; they denied that the soules after this life suffered eyther punishment or pleasure: they denied also the resurrection of the dead, supposing their soules and bodies to perish together, nor did they hold that there were any Angels, and yet they receiued the fiue bookes of *Moses*; they were seuere without measure and nothing sociable amongst themselues, for which seuerity they named themselues Saduces, that is to say iust. *The Saduces.*

But the Esseians liued altogether a monasticall life, vtterly despising wedlocke and the company of all women, not because they thought it fitte by forbidding carnall copulation, to destroy the succession of mankind, but that they should beware of womens intemperance, suppo, sing no womã to be faithfull & true to her husband. They had all thinges in common; oyntments and bathes they *The Esseians.*

accounted a reproach, and esteemed a deformity in their trimming, to bee an ornament vnto them, so as they were alwayes arrayed in white garments: they had no certaine citty, but dwellings in euery place: They spake no prophane words before the sunne rising, but praied for his rising, and after that, workt vnto the fift houre, then washing their bodies in water, they eate together with few words: They accounted an oath as periury, and allowed none to be of their sect vnder a yeares probation: and after the first yeares tryall, when they were admitted, they tryed their manners other two yeares also, in which time if they were found in any sinne, they would driue them away from them, that eating grasse like beasts, they might repent till their deaths. When ten of them sat together no one would speake if nine of them were vnwilling, they would not spit in the middle, nor on the right side: They obserued their sabboth so religiously, that vpon that day they would not so much as purge their bellyes: They carryed with them a wodden Pickax, where-with they digged a hoale in the earth in some secret place to ease them-selues in, and couered themselues diligently with their long garments, least they should doe iniury to the diuine lights, for which cause also they filled the hole againe presently. They were long of life, by reason of the simpleness of their dyet, for they liued for the most part with Dates, they had no vse of money, and they adiudged that death the best which happened to a man for Iustice sake. They hold, that all soules were created from the beginning, and incorporated for a time in mens bodies, and that the good soules after they departed from the bodyes, liued beyond the Ocean, where ioy is reserued for them, and that the euill soules are assigned boystrous

and

and stormie places towards the East. Some of them could foretell things to come, and some vsed the company of wiues, but very moderatly, for they supposed, that if they should altogether abstaine from women, the whole stocke of humaine kinde would perish. There dwell in Syria at this day Greekes, which bee called Gryphoni, Iacobites, Nestorians, and Sarasins, and two people of the Christian Religion, which bee the Syriani and the Marouini; the Syrians sacrifice as the Greekes doe, and were some times obedient to the Church of Rome, but the Marouini agree with the Iacobites, and vse the same language and writing the Arabians doe. These sundry sorts of holy men inhabite the hill Libanus, the Sarrasins dwell about Ierusalem, they be valiant in warre and expert in husbandry. The Syrians bee vnprofitable people, and the Marouines most valiant men, though they be few in number.

Of Media, and of the manners of the Medes.

Chap. 5.

MEDIA a region in Asia, is so called (as *Solinus* reporteth) of *Medus* the sonne of *Medea*, and *Aegeus* King of Athens, and the people thereof be called *Medi*: But *Iosephus* is of opinion, that they be called Medes of *Medeus* the sonne of *Iaphet*. *Media, why so called.*

This Region (according to *Ptolomeus*) is bounded vpon the North with the Hyrcan sea, vpon the West with the great Armenia, and Assyria, with Persia vpon the South, and

C 61 155.

and on the East with Hircania and Parthia. Their chiefest exercise, and which is almost peculiar to that nation, is shooting and riding: Their Kings in ancient time were of great authority, their head attires, their round caps, and their garments with sleeues, remooued with the Empire and gouernment vnto the Persians. It was proper to the Median Kings to haue many wiues, which custome was shortly put in practise amongst priuate men, in so much as it was not lawfull to haue lesse then seuen wiues. In like manner it was thought fitting for women to haue many husbands, and to haue lesse then fiue they deemed a miserie. The Medes make leagues and confirme friendship after the maner of the Greekes, and also by striking their armes about the shoulder blade, and then to lick vp each others bloud. That part of Media which is towards the North, is barren, and therefore they make them a kinde of paste of Apples, dryed and brused in morters, bread of rosted Almonds, and wine of the rootes of hearbes, and liue for the most part vpon the flesh of wilde beasts.

Of Parthia, and the manner of liuing of the Parthians.

Cap. 6.

The confines of Parthia.

THe Parthians which were banished out of Scythia, and obtained this country by deceit, called it after their names Parthia: It hath vpon the South Carmania, on the North Hyrcania, on the West Media, and Aria on the East: The countrie is full of woods and hills, and very barren of fruites:

fruites: The people during the time the Medes and Assyrians possessed the Empire, were accounted base and of no credit nor estimation, but when the kindome of Media was translated to the Persians, this people also as a barbarous nation without name, was a prey vnto the vanquishers, and lastly became subiect to the Macedonians: but in tract of time they grew of such vertue and valour, and were so prosperous and successfull in their designements, that they gouerned not onely the countries neere adioyning, but making warre against the Romaines, (which then were conquerors of all Countries,) ouerthrew them with great destruction and slaughter of their men. *Plinie* reckoneth foureteene kingdomes vnder the gouernment of the Parthians: *Trogus* attributeth vnto them the Empire of the East, as if they had made diuision of the whole world with the Romaines: This people after their reuolting from the Macedonian Empire, were gouerned by Kings, which were all called *Arsaces* of *Arsax* their first King, next vnto the Maiestie of their Kings was the order and gouernment of the people, out of which were elected both Captaines for the warres, and Gouernors in time of peace.

Foureteene kingdomes vnder the Parthians.

They haue a mixt language borrowed of the Medes and Scythians, and compounded of them both: at the first their habites were answerable to their abilitie, and after their owne country fashion, but waxing richer, they were as curiouslie clothed as the Medes, their weapons were after the custome of theyr owne countrey, and like vnto the Scythians.

Their armies consist not of free-men, as in other nations, but for the most part of slaues, which sort of base people doe dayly increase, for they bee all bondmen borne,

borne, and no power of manumission permitted them, yet bee they brought vp with as great care and industry as if they were free-men, and taught both to ride and shoote, and euery one, as hee is in riches, traineth vp and setteth forth with the King, when hee goeth into the warres a great company of horse men according to his abilitie, in so much as when *Antonius* made warres vpon the Parthians, and the Parthians incountring him with fifty thousand horsemen, there were not found in all that whole troupe aboue eight hundred free-men: They cannot indure the single combate, nor to remooue the assault from Citties besieged, but their chiefest fight is with their horses running forward, or turning backward, and some-times also they faine them-selues to flye, that thereby they may wound those which vnwarily pursue them: The signe of battell is not giuen them with a trumpet, but with a Timbrill, or Drumme, neither can they indure long fight, for surely they were not to bee resisted, if their courage and continuance were answerable to the assault and first brunt of the battell, and often-times they will leaue the battaile in the very heate of the conflict, and shortly after returne againe and begin a fresh, so as when the enemy thinketh himselfe most secure, he is oftentimes in greatest danger: The munition for their horse-men are Brigandines, or coates of maile imbrodered, and with such bee their horses harnessed likewise. In times past they had no other vse of siluer nor golde then in their weapons: All of them haue many wiues, being mooued thereunto with the pleasure of the variety of women, nor is there a more greeuous punishment for any offence, then for adultery, and therefore they forbid their wiues not onely to banquet with other men, but euen the very

sight

ſight of them alſo. There bee ſome of opinion, whereof *Strabo* is one, that if the Parthians cannot beget children of their wiues them-ſelues, they will giue them in mariage to their friends, thereby to raiſe them iſſue to ſucceed them. They eate no other fleſh but what they get by hunting, and they be euer carryed on horſe-back, for they ride to their banquets, they buy and ſell, conferre together, and execute all publicke and priuate offices on horſe-back. And this difference in the dignities and degrees of the people is very ſinguler and worthy to bee noted, that thoſe which bee of a ſeruile and baſe condition, goe euer on foote, but the better ſort of people and free-men ride continually.

The fleſh of their dead bodyes inſteed of buriall is commonly rent in peeces and deuoured, eyther of byrds or dogges, and they couer the bones, when they be bare, with earth. They haue their gods in great reuerence and regarde: they bee of a haughty and proud diſpoſition, ſedicious, deceitfull, and malepart, and very violent in all their actions, but yet women bee ſomewhat more courteous then men, they bee alwayes buſied eyther in externall or ciuill broyles: They bee naturally ſlowe of ſpeach, and farre more apt for action then vtterance. They will neither bragge of their proſperity, nor diſpaire in aduerſity: they obey their Princes for feare, not for ſhame; they bee much giuen to luſt, and of a ſparing dyet, and there is no truſt nor confidence to bee repoſed in their words nor promiſes, but ſo farre as is expedient and behouefull for themſelues.

Of

Of Persia, and of the manners, lawes, and ordinances of the Persians.

Chap. 7.

The Confines of Persia, and why so called.



ERSIA a country in the East, is so called of *Persis* the sonne of *Iupiter* and *Danaé*, of whom also *Persepolis* the Metrapolitan and chiefe Citty of that nation, taketh his name, and the people thereof be called Persians: This country (as *Ptolomeus* writeth in his fift booke) is bounded on the North with Media, on the West with Susiana, on the East with the two Carmanias, and on the South with the Persian sea. Their chiefe townes were Aximia, Persepolis and Diospolis. The Persians beleeue in Heauen, and in *Iupiter*: they haue the Sunne also in great veneration, whom they call *Mitra*, and worship the Moone, *Venus*, the Fire, Earth, Water, and windes, as gods and goddesses: They haue neither Temples, Sanctuaries, nor Idols, but doe their sacrifices without doores, in some high place, with great reuerence and deuotion, hauing the hoast for sacrifice brought to the Altar, with a crowne or garland on his head: they sacrifice to their gods nothing else but the heart of the oblation, neither do the gods (as they suppose) require more at their hands, and yet the custome of some in that countrie is, to put the Intralls of the sacrifice into the fire also: when they sacrifice, they make a fyre of drye wood, the barke or rinde being first pulled of, and then casting vpon the wood some sweet tallow or suet, and infusing a little oyle thereon, set it on fire, not blowing with their mouths but with bellowes, for if any presume to blow the fire with his mouth, or throw therin any dead carcasse, or any other filthy

The Persian gods.

filthy thing, hee dyeth for it. The Persians neither wash themselues in water, nor pisse, nor spitte into it, nor throw any dead carcasse into it, nor prophane it any other kinde of way, but worship it most religiously, and that in this manner. When they come to a lake, riuer, or brooke, they make a little ditch or pond, seuered from the other water, and there they kill the sacrifice, hauing speciall regarde that none of the other water bee touched with the bloud, least all should be polluted: this done, and the flesh layde vpon a mirtell or lawrell tree, the Priests or *Magi* make a fire with little twiggs, and therewith burne the sacrifice till it be consumed, and then sprinkling and infusing it with oyle mingled with milke and hony, they pray for a long space together, not to the fire, nor water, but to the earth, holding in their hands all the while a bundle of Mirtle rods. They create their Kings out of one family, and hee which is not obedient vnto the King, hath his head and armes cut off, and is cast out without buriall. *Polycritus* reporteth, that al the Persian Kings haue their houses builded vpon hills, and that there they hide all the treasure, and tribute which they exact of their subiects, for a monument of a well gouerned state: And that of the people that dwell vpon the sea coast, they exact siluer, and from the inhabitants of the middle part of the land, such other commodities as the country affoordeth, as colour, medicines, wooll, or such like, and somtimes cattel also: It is not lawfull for the King to put any man to death for one onely cause, nor for one Persian to commit any heynous offence against another of his owne family or kindered: The Persians haue many wiues a peece, and keepe diuerse concubines besides, for increase of issue, and the Kings reward those most liberally, that haue begot most children

The Persians create their Kings all of one family.

children in a yeare, nor bee their children once brought into their fathers sight, before they bee fiue yeares of age, but all that while are brought vp with their mothers, chiefly for this cause, that if any of them in those yeares of education, should miscarry and dye, their losse should be no greefe or molestation to the father. They celebrate their mariages all at one time of the yeare, that is, in the vernall *Æquinoctium*, and the Brides-groome eateth nothing the first night he lieth with his wife, but an Apple or the marrow of a Cammell. The Persian children from the first yeare of their age to the foure and twentith, practise nothing but riding, shooting, throwing the dart, and chiefly to learne to speake the truth. Their schoole-maisters are men of great continencie and seuerity, and such as sometimes in rime, some-times in prose, rehearse vnto them (for their instructions) tales and histories, containing the commendations of their gods, and the deeds of worthy men. They haue a place appointed them to practise in, whether they are summoned by the sound of some winde instrument at vsuall houres, and their teachers are often demanded and examined by others, how their children do profit. They practise running also, choosing one of the Princes sonnes to be their Captaine and guide, & the field wherein they run their races, is at the least thirty *stadia* in length, and that they may the better indure both heate and cold, they often exercise themselues in swimming and wading ouer great waters, insomuch as they will eate their meate and go about their husbandry, and other businesse, with weapons in their hands, and wet garments on their backs: their meate is the gumme, or turpentine that issueth out of Firre trees, Acornes and wilde Peares, but that which they vsually eat after their runing & other exercises

of

of their bodies, is a kinde of heard bread, and salt herbes called garden Cresses, and flesh either broyled or boyled, and their vsual drinke is water: They hunt alwaies on horsbacke with darts, bowes and slings. In the fore-noone they either plant trees, dig vp rootes, make weapons, or practise fishing: their children be addorned with gold and many other dainties. The stone Pyropus (which is a kind of Carbuncle stone of a firy redneſſe) is with them in great estimation, & therefore they apply it not to any dead bodie, nor yet the fire, for the great honor & reuerence they yeeld vnto it: from the twentith yeere vnto the fiftith, they be souldiours and follow the warres: they haue no vse of pleading, neither doe they buy or sell any thing: They bee armed in the warres with a kinde of target in form of a wheele, and besides their quiuer of arrowes they haue weapons called sangars, and short swords, caps with high crowns, and on their breasts rough breſt-plates ful of skales: The Princes weare a kind of garment that is three double about their shoulders, and cotes with sleeues hanging downe to their knees, the out-side whereof is of diuers collours and the lyning white: In the Sommer time, the Persians be clothed in purple, and in winter in changeable collours: The head attires for their Priests or Magi be like vnto Bishops miters: The common people bee clothed with two coates, hanging downe to the middle of their legs, and a great bundel of linnen cloath bound about their heads: Their beds and pots be trimmed with gold & siluer: They consult of no serious matter but when they be halfe drunke, esteeming that consultation to be more firme thē that which is with sobriety, & deliberatiō; kinsmen & equals salute one an other with a kisse, & the baser sort of people reuerence their betters by bowing their bodies vnto them.

They bury their dead bodies in the earth, annoynting them first with wax, but their Priests or wise-men they cast out without burial to be deuoured of birds; their custome was also for sonnes to lie with their owne mothers, and these in times past were the manners and customes of the Persians. *Herodotus* also reciteth more of their maners, very worthy of remembrance: as, that it was held a horrible and heynous offence, to laugh, or spit before the King: That they scoffed at the Greekes, who were of opinion that the gods tooke their original from men: That whatsoeuer was vnlawful to be done, was by them thought vnfitting to be spoken: That it was a vile thing to bee in debt, but to lie was most abhominable: That they did not bury their dead bodies, before they were pulled in peeces by dogges, and (which in the opinion of other nations was thought most absurde) that parents being brought to pouertie, might get money by being Pandars to their owne daughters, which custome was alowed amongst the Babylonians also.

The Persians at this day being ouercome by the Sarrasins, and infected with the madnesse of *Mahomet*, liue altogether in darkenesse: It was once a warlike nation, and had for a long space the gouernment of the East: but now for want of exercise in armes, it fayleth much of his ancient glory.

Of

Of India, and of the monstrous and prodigious customes and manner of liuing of the people of India.

CAP. 8.

INDIA, a Country in the East, and the vtmost bound of all Asia, is so vast and large a country, as it is thoght to be the third part of the whole world; *Pomponius* writeth, that it is as much in compasse by the sea shore as a ship will saile in forty daies and forty nights with a full winde: It is called India of the riuer Inde, where it finisheth his course vpon the West part, and beginning at the meridionall sea, stretcheth out vnto the vttermost part of the East, extending Northward to the hill Caucasus: It containeth sundry sorts of people, and hath such great aboundance of Cities, and walled townes therein, as some are of opinion, that there is no fewer then fiue thousand, nor may it seeme strange, that it hath so great numbers of people and Cities, considering that the Indians of all other people neuer departed from their natiue soile. The most famous riuers in that Country are Ganges, Indus and Hypanis, but the greatest of them is the riuer Ganges: The Country by reason of the Westerne windes is most holsome: they haue two haruests in the yeere, and the wind bloweth Easterly all winter: wine they haue none, although there be that affirme, that the Musican soile yeeldeth some wine: in the South part of India is great store of Narde, Cynamon, Pepper and Su-

The discripeion and bigenesse of India.

Fiue thousand Cities and walled townes in India.

gar-cane, as in Arabia, and Aethiopia: It produceth Ebon-trees, Parrots and Vnicornes: and aboundeth with precious stones, as Berrils, Chrysophases, Adamants, Carbuncles, Lychnites, Pearles and Vnions: There be two Sommers, as it is said: the winds be gentle and calme, and the ayre temperate: they haue plenty of ground and aboundance of water, & therefore some of them, & namely the Musicans, liue till they be a hundred and thirty yeers of age, & the people called Seres be longer liued then they: Al the Indians weare long lockes, and colloured, either blew or yellow. Their trimming is for the most part with precious stones, and they be not clothed al alike, but some in wollen and some in linnen garments: some goe altogither naked, some couer onely their priuities, and many of them haue for their apparel the barkes or rines of trees, made flexible and bending towards their bodies: Their bodies, for the most part be blacke, for by the disposition of the seed generatiue, they be of such hew in their mothers wombes, as those be which begot them, & their seed of generation is black like the Aethiopians: they be tall of stature and very hardy & valerous: they be very frugal & thrifty in their liuing: They be curious in their apparel as I haue said, & abstaine greatly from theft: they vse no written lawes, nor know any letters, but administer al things by helpe of their memories: and by reason of their simple and thrifty manner of liuing, all things succeed very prosperously with them: They drinke no wine but in their sacrifices, for their vsuall drinke is made of Ryce and Barley, and their meate for the most part is thinne Ryce-pottage: That there is great simplicity in their couenants, and contracts, may well be gathered by this, that the people bee not litigious nor giuen to quarrelling,

The long liues of the Indians.

The Indians haue neither written lawes nor learning.

for

for they haue no lawes to recouer a thing committed or left in an other mans keeping, neither do they need witnesses or seales, but credit one an other simply without intent of fraud or guile. In so much as they will leaue their houses when they goe abroad with the doores open and no body in them: All which be manifest signes that they be maruelous iust and continent: no man there may bee admitted to liue alone, & to dine and sup when he pleaseth himselfe, but they ought to eate and drinke all at one houre, for such things they coniecture doe best dispose them to social & ciuil conuersation. They excercise their bodies by rubbing thē with combes made of sweet wood for the purpose, & addorne themselues with Ebon-wood: In making their tombes and sepultures, they bee very sparing, and in their apparel maruellous costly and curious, for besides gold, precious stones & very fine linnen cloth, or cambricke, wherewith they be arraied, they carry about with them fans or shadowes, to preserue their beauties from the sun. For they are so desirous to seeme faire, as they do al things that appertaine to the beautifying of their faces: truth & vertue are with them much esteemed, and they yeeld no more honor to old men then to others, vnlesse they excell others in wisdome: They haue many wiues, some wherof they buy of their parents for a yoke of oxen, some they marry for obedience sake, some for cause of procreation, & some for pleasure and voluptuousnesse, and vnlesse their husbands inforce them to liue chast, it is lawful for thē to play the harlots at their pleasure: No Indian doth sacrifice or burn incence with a garland vpon his head, neither do they cut the throats of the sacrifices, but strangle thē to death, that their offrings to their gods may be whole and not maimed: he that is conuicted of

false witnesse bearing, hath the vtmost ioynts of his fingers cut off, & he which depriueth an other of any member, is not only punished with losse of the like member, but hath his hand cut off besides, and to depriue an artificer of hand or eye is death: the body of their King is committed to the keeping of hyreling women, who only haue the custody and charge of him, & none else do euer come into his presence, and if any of these women kil the King when he is drunke, for her reward, she shall marry his successor, and their sons do euer succeed them in their Kingdomes: It is not lawfull for the King to sleepe in the daytime, and hee is constrained to change his lodging at certaine houres in the night, for feare of treason. If hee be not in campe, he oftentimes goeth abroad, and sitteth in Iudgement and heareth causes: and if it be at such a time as his body is to be rubbed with a rubbing combe, he hath three to rub his body and heareth causes all the while: He issueth forth also sometimes to doe sacrifice, and sometimes to hunt, and then he is compassed about, and inclosed with a great troupe of women, after the manner of *Bacchus*, his gard remaining without the Court gate, and the way into the house is couered with cords, and snares, and if any one offend with any of the women which stay at home, he shall die for it: The King when hee hunteth hath going before him, drums, timbrils and little bels, and when he hunteth in parkes and inclosed grounds, he is assisted with two or three women armed, and when in forests and open fields, he shooteth from an Elephant: some of the women ride in chariots, some on horsebacke, and some on Elephants, & in that maner they make wars: also they be excercised in al kind of weapõs, but therin they much differ from our women: There be some writers that affirme,

Their Kings are committed to the keeping of women.

affirme that the Indians worship shewry *Iupiter*, the riuer Ganges, and the spirits of men deified, and that when the King washeth or shaueth his beard, they celebrate that time very solemnly, and sending great gifts, striue one to an other, who shall shew the greatest pompe, ioylity and magnificence: The whole people of India were hereto-fore deuided into seuen orders, the first whereof was the order of Philosophers, who though they were fewest in number, yet in honor and dignity with their Kings, they excelled all others: These Philosophers were freed from all labours, they serued no man, nor were serued of others, and for that they were beloued of the gods, they receiued of priuate men al things necessary for them to do sacrifice, and to bury the dead bodies: There were great Prophesiers and negromancers and therefore had many gifts and honors bestowed vpon them, for that by their knowledge the Indians receiued great commodity, for they would assemble themselues togither in the beginning of the yeere, and then foretell of drought, raine, winds and diseases, and other accidents, the knowledge whereof was exceeding profitable vnto the people, so as both the King & people hearing what occurents were likely to happen that yeere, might thereby the rather auoide future euils, & follow such courses as by probabity might proue good and no other punishment was inflicted vpon any of those Philosophers that prophisied falsly, but onely that he was put to perpetual silence: The second order is of husband-men, which are the greatest in number, and be freed from the wars, and from al other imployments whatsoeuer, and bestow there whole time onely in tilling the grownd: no enemy doth either wrong them, or rob them, but esteeming them to be euer busied for their common good, for-

The people of India once deuided into seauen orders.

The first was the order of Philosophers.

The second order of husbandmen.

beare to doe them any iniury or damage, by which means the husbandmen, liuing voide of feare, and tilling the land in security, their labors yeeld them great plenty of increase: they come not at all into the Cities, but liue altogether in fields with their wiues and children: They pay tribute vnto their Kings (for all India is gouerned by Kings) and it is not lawfull for any priuate person to possesse any grownds without tribute, and besides this tribute they yeeld vnto their Kings the fift part of the increase of all their fruites.

The third order is of sheepheards.

The third order consisteth of shepheards of all sortes, which liue neither in Cities nor villages, but in tents and tabernacles, and practise hunting and fowling, whereby the country is free and safe both from rauenous birds and wild beasts, for by this excercise they make all India more ciuill, abounding otherwise with many and diuers sorts both of birds and beasts, which would be much hurtfull to the husbandman: Artificers supplie the forth place, whereof some are occupied in making weapons and armour, some in making instruments for husbandry, and some in prouiding things necessary for themselues: these be not onely free from tribute, but haue all their bread corne allowed them by the King.

Artificers the fourth order.

The fifth of of soudiers.

Souldiers be the fifth in order, but the second in number, they bee excercised in all manner of warlike discipline, and be wholy deuoted to armes, and both they their Horses and Elephants, be wholy maintained at the Kings cost and charge.

Tribunes in the sixth order.

The sixth order is of Tribunes, or Protectors of the commons: Whose speciall office is to spie and inquere, what things are done throughout all India, and to make report thereof vnto the King.

In

In the ſeuenth rancke be thoſe which bee of the common Councell, they be the feweſt in number, but in Nobilitie and vnderſtanding they exceede all the other Orders: out of this Order be elected the Kings Councellors, which are to gouerne the common-wealth, and to diſcern and iudge in doubtfull matters: Princes moreouer, and captaines are choſen out of this company. The common-wealth of India beeing thus diſtributed into theſe ſeuen Orders, it is not lawfull for a man of one Order, to marry a wife out of another Order: neither is it lawfull for any one to alter his function; as for a ſouldier to become a husbandman, or for an artificer to play the Philoſopher. There be alſo certaine Preſidents or head Officers appointed amongſt the Indians, to defend and protect aliens and ſtrangers from iniury, and oppreſſion: and theſe (if any ſtrangers be ſicke) are to procure Phiſitians to cure them, and if they dye, they muſt bury them, and giue their money and goods to their neareſt friends: The Iudges determine controuerſies, and puniſh offenders: there be none of the Indians of ſeruile condition; for it is ordained by a law, that none of them ſhall be ſeruants; and ſo all being free-men, are worthie of equall right and honor, ſo long as they neither go about to excell others, nor to iniure any man, but ſettle themſelues to indure all chances of fortune alike. For it ſeemeth a ridiculous thing, that lawes ſhould bee miniſtred to all alike, and that their fortunes ſhould not bee alike alſo.

The common Councell the ſeuenth order.

No ſlaues amongſt the Indians.

But now becauſe there bee ſundrie ſorts of people in India, which by reaſon of the ſpatiouſneſſe and large extent of the Countrey, differ both in forme and language: all of them therefore do not liue in that ciuil manner, as I haue here declared.

But

Syn. 7. 61. 155.

but some are of a more barbarous and rude behauiour, of which sort some be situated towards the Sun-rising, and be much giuen to breeding cattell, or other such like course of life: and some liue altogether in mooriſh grounds, and feede on raw fiſhes, which they take by going out in botes made of Canes or Reedes, that be so great, that a bote is made of the space that is betwixt two ioynts of the reede. These Indians weare garments made of flags or sedge, that groweth in riuers, which they plat together, and make in fashion of a matte, and weare them as an armour for their bodies.

The Padæ kill their friend when they be sicke.

Next vnto these East-ward, be certaine Indians, which be heards-men, or breeders of cattell, and be called Padæ, they feed on raw flesh, and are sayd to liue in this manner: when any citizens, either man, or woman is sick, their most neareſt and familiar friends kill him, alleaging, that his languiſhing in sickneſſe would make his flesh corrupted and vnwholesome for those which should eate it: and although he deny himself to be sick, yet they wil not pardon him, but kill him foorth-with, and feed vpon him: and in such manner as men are vsed by men, be women that bee sicke dealt withall by women, that be their neareſt friends: And such also as liue in health till they be old, be then killed and eaten by their friends: and therefore, both for this cause, and for that they be killed when they be sicke, there be very few of them that liue till they be old. Another sort of Indians haue a custome different from those which I haue spoken of, for they kill no creature, they neither sow nor plant, nor prouide houses, but liue onely by herbes: They haue a certaine graine much like vnto millet, which naturally springeth out of the earth in a huske or codde, which they gathering, cod and all, boyle them and eate them,

them: when any of them falls sicke, hee goeth into some desert place, and there lyeth downe, and whether he languish or die, no one regardeth him: and also these Indians which I haue spoken of, accompany with women in the sight of all people, after the manner of beasts.

The Gymnosophists.

In India bee certaine Philosophers called Gymnosophists, which (as *Petrarch* writeth) inhabite the vtrermost and shadie parts of the region, and going euer naked, which is the cause they be so named. And wandring all abroad in the wildernesse, do there teach Philosophie: abiding in one place from the Sunne-rising, till his going downe, euer fixing their eyes, and beholding the circle of the brightest starre: seeking out some secrets in the fierie globe. They will stand vpon their feete all day long, vpon the hote sands, without shew of any griefe at all, patiently induring both the cold of the snow, and the heate of the Sunne.

Amongst whom be people called Brachmans, who (as *Didimus* their king writ to *Alexander* king of Macedon, when he was minded to make warre vpon them) do liue very vprightly and simply. They be not allured with delectations of any novelties, nor desire any thing else, but what the law of nature inforceth them: their diet is nothing daintie, not such as to satisfie their luxurie, is sought out in all places, but such as the earth produceth without labour or toyle, furnisheth their tables with wholesome and vnhurtfull diet, by which meanes they be very healthfull, and vnacquainted with the names and nature of sundrie diseases. No one imploreth helpe of another, where no one liueth to himselfe, but all in common. They haue no superiour, but be all equals, and therefore voide of enuie and emulation: for the equality of pouerty maketh them

them all rich: condēnations they haue none, becauſe they do nothing worthie of correction: nor be they led by any law, for that they commit no crimes: onely this one law is generall to them all, not to tranſgreſſe the law of nature, which nouriſheth labour and induſtrie, exerciſeth no auarice, and flyeth idleneſſe: They giue not their bodies to luſt, thereby to weaken them, and they poſſeſſe all things they deſire not, eſteeming couetouſneſſe to bee a plague and ſcourge moſt cruell, which impouerifheth all thoſe ſhee layeth hold on, and finding no end of obrayning, the more rich ſhee groweth, the more is her beggerie. The Sunne yeeldeth them heate, the deaw moiſture, the riuers aſſwage their thirſt, and the earth affoordeth them beddes; where carke and care approch not neare their couches, nor be their minds wearied or vexed with vaine cogitations. Pride hath no power amongſt them, being al men of one condition: nor is any one oppreſſed with other bōdage, but only this, that their bodies proſtrate themſelues to do ſeruice to their ſoules. They make neither lime nor bricke wherwith to build them houſes, but rather chuſe to inhabite in holes digged in the earth, or vnder the hollownes of hils, where they neither feare force of winds, nor rage of tempeſt: but ſuppoſe that the couerings of houſes are not ſo ſure a defence againſt ſhowers, as their holes, whereof they haue a double vſe; for they ſerue them for houſes while they liue, and for buriall when they die. Coſtly apparell they haue none, but couer their members with ruſhes, or to ſpeake more truely, with ſhamefaſtneſſe. Their women be not adorned to pleaſe others, neither do they affect more beautie then they bee borne with: the men accompany with women, not for luſt, but for loue of increaſe.

They

They haue no warr, but continuall peace, which is confirmed not by force, but by friendship: the father followeth not his sonne to his sepulchre, nor is there any monuments made for the dead, nor the ashes of their burned bodies inclosed in costly coffins, which things they account as a punishment, not as an honour vnto them.

These Brachmans (as is sayd) bee not oppressed with any pestilence or other diseases, because they defile not the ayre with their beast-like acts: but with them, nature is euer agreeable to the season, and the Elements hold on their course without offence: a sparing and moderate diet is their purest Phisicke, which is a readie medicine, not onely to cure, but to preuent all diseases whatsoeuer. Pastimes and Enterludes they affect not, but when they would view any spectacle, they remember the monuments of things done, and bewayle them as most ridiculous.

They be not delighted (as many of vs be) in old wiues tales, but in the goodly order of the frame of the world, and the disposition of naturall things: they haue no traffick into other Countries, nor do they studie the art of Eloquence and Rhetoricke, but haue one simple and common Dialect amongst them, teaching them only to speake the truth. They frequent neither Court nor Scholes, whose doctrine, beeing repugnant, defineth nothing certain and stable. Some of these people account honestie their *Summum bonum*, and some pleasure. They kill no harmelesse beast to performe their diuine Ceremonies, saying, that God accepteth not of sacrifices made with the bloud of things polluted, but that he is rather delighted in the vnbloudy sacrifice, and appeased by prayer, for they hold that God is like men in this, to be delighted in his own likenes.

In

The people called Cathæ.

In India also be a people called Cathæ, the men of that countrie haue many wiues, who (when their husband is dead) appeale to the iudgement of certaine graue Iudges, and plead their deserts towards their deceased husbands, and she that by the sentence of the Iudges is approued to haue beene most officious and deare to her husband in his life time, goes away reioycing at her conquest, and attiring her selfe in her best apparell, ascendeth the pyle, and layeth her selfe downe by the bodie of her husband, imbracing and kissing it, and contemning the fire, (when it is put to the pyle) in respect of her chastitie, she is there, with the carcase of her dead husband consumed to ashes, and all the other wiues suruiue with shame and infamie. Their children be not brought vp in their infancy according to the will of their parents, but at the discretion of such as are publikely inioyned to that busines, who by their office are to looke into their features and dispositions, and if any be found slow or dul-spirited in their nonage, or decrepit or weake in any part of their bodies, they suffer them to liue no longer, but kill them out-right. They marry their wiues, not by wealth or Nobilitie, but by beauty: and not so much for pleasure, as for procreation of children.

In some part of India is a custome vsed, that those that are not able, by reason of pouertie, to place their daughters in mariage, should bring them in the prime and flower of their age into the common market-place, playing before them with pipes, and other instruments of musick, where the multitude beeing summoned and assembled together the maid comming neere vnto them, first vncouereth the hinder part of her bodie, vp to the shoulders, and after that the fore-part, and then if any one conceiueth liking

liking of her, she is giuen him in mariage. *Megasthenes* writeth, that vpon certaine hils in India, be a manner of people with heads like dogs, armed and fenced with nayles, and clothed with beasts hydes: they haue no humane voyce, but a sound like the hoarse snarling or barking of doggs. Those which liue about the riuer of Ganges, eate no meat at all, but liue onely by the smell of wild apples. And when they trauell into other places remote, they take of those apples with them, that the smell of the apples may preserue their liues: but if at any time their bodies receiue any noysome or stinking ayre, they die instantly: and some of these people were sayd to liue in *Alexanders* campe. We reade of some people in India that haue but one eye, and of other some that haue such long eares, as they hang down to their heeles, and that they may lye downe and infold themselues in either of their eares, by the hardnesse whereof they pull vp trees by the rootes: that there be some also that haue but one foot, and that so broad, as when they lye with their faces vpwards, the shadow of their foot defendeth them from the heate of the Sunne. You may read in *Ctesias* the Cnidian Phisitian, of certaine women, that bring foorth children but once in their life time, and that their childrens heads become hoarie or gray, as soone as they be borne: and that there is a kind of people whose haires be hoarie or gray in their youth, and waxe blacke in their age, and yet they liue longer then we do. It is sayd also, that there is another sort of women, which bring forth children when they be fiue yeares of age, and liue not aboue the age of eight yeares. There be some people that haue no neckes, and haue their eyes in their shoulders, and besides those which I haue alreadie spoken of, there be certaine wild people liuing in woods, with heads like dogges,

Monstrous and prodigious people.

and

and their bodies couered with rough haire like bristles, and make a very hideous and terrible noyse: but these things and others of like kind, which are spoken and written of India, and of the sundrie sorts of people therein, (because he that should giue credit vnto them, behooued to be of a very strong beleefe) are to be reported more sparingly, lest those which reade forraine writings, should be more nice, vnlesse they be mooued thereunto with great earnestnes, to giue credit to those things, which are in a manner apparent before our eyes.

The Cathæians. The Cathæians do now inhabit that part of India, which lyeth betwixt Gedrosia, and the riuer Indus, which by them is now called Cathaia. The people be of the Scythians race, in whom may be perceiued great alteration of manners, from that the Scythians were in the beginning, if all be true which *Armenius Aitonus* reported of them in his Historie: For (saith he) they be very wise, and report of themselues, that of all men they onely see and discerne with two eyes, and that all other people bee altogether blind, or of one eye at the least. The quickenesse of their wittes is great indeede, but their boasting and ostentation is greater.

They be generally perswaded, that they excell all men in the subtiltie and knowledge of arts: they be naturally white and pale of complexion, with little eyes and no beards, they vse letters in forme like vnto the Romain letters: some of them be blinded in the folly of one superstition, and some in another; but all be voide of the true religion: for some adore the Sunne, some the Moone, some Idols made of mettall, and many of them an oxe: through which diuersitie of false worshipping, monstrous superstition is dispersed throughout the whole nation. They haue

no

no written lawes, nor know not what faith is, and though they ſhew great wit in their works, yet haue they no knowledge thereby of diuine matters. They be a timerous kinde of people, and feare death greatly, yet they make warres, but it is with more policie then fortitude. They vſe darts in their warres, and other ſorts of weapons, which to people of many other nations be vnknowne. They haue paper money foure-ſquare, and ſtamped with the Kings Image, which when it waxeth old, they change with the king for coine that is new ſtamped: their houſhold ſtuffe is of gold, ſiluer, and other mettal. They haue very litle oyle, and with that the kings do onely vſe to annoynt themſelues. And thus much of the Indians, now will we ſpeake of the Scythians, which be next vnto the Indians.

Of Scythia, and of the barbarous manners of the Scythians.

CAP. 9.

SCythia, a countrie in the North, was ſo called of *Scytha*, the ſon of *Hercules*, (as *Herodotus* reports:) but according to *Beroſus*, it was ſo called of another that was begotten of Scythia, of old *Araxis*, who was the wife of *Noa*. Theſe people at their firſt originall poſſeſſed but a ſmall portion of ground, but afterwards by their vertue and valor, increaſing by litle and litle, and ſubduing many nations, they obtained in the end great glory and gouernment: for firſt they beeing few in number, and contemned for their baſenes, contained themſelues about the riuer Araxis, but after they had gotten them a valiant Prince to be their king, they amplified

Scythia, why ſo called.

their possessions: so as now they enioy all the vplandish, and hilly Countries, vnto Caucasus, and all the champion ground vnto the Ocean, and Mæotis poole, and other places euen to the riuer of Tanais; from whence Scythia stretcheth out in length towards the East, the hill Imaus lying in the middle, and diuiding it into two parts, maketh thereof as it were two Scythias, whereof one is called Scythia within the hill Imaus, the other, Scythia without Imaus.

The Scythians were neuer inuaded, or at the least neuer vanquished by any forraine gouernement: for they forced *Darius* king of Persia most shamefully to retire and flie from Scythia: they killed *Cyrus* with all his hoast, they ouerthrew the Captaine of *Alexander* the Great, with all his Companie: and as for the Romanes, they might well heare of them, but they neuer felt their forces. The people be of great strength of bodie, and very rude both in their wars and workes.

The Scythians at the first were not distinguished into Companies, nor seuered one from another, for that they neither possessed any grounds, nor had any seates or houses to dwell in, but wandered through wilderneſſe and desart places, driuing their flockes and heards of beasts before them, and carrying their wiues and children with them in carts. They were subiect to no lawe, but liued iustly one with another of their owne accords, and no offence throughout their whole nation was accounted more haynous then theft, because their cattell lay abroad in all mens sight, not inclosed with walles or hedges. They vsed neither gold nor siluer: milke and honie was their vsuall meate: they defended their bodies against the extremitie of cold with the skinnes of myce or rattes, and

other

other wilde beastes. And the vse of wooll and woollen garments was vnknowne vnto them.

This was the manner of liuing of most of the Scythians, but not of all: for many of them, as they bee farre distant from others in dwellings, so be they as different in their manner of liuing, as maintaining customes peculiar to themselues; of which hereafter wee will relate in particular: for as yet we shall speake of such customes as be generall to them all.

The Scythians delight in humane slaughter.

Most of the Scythians delight in humane slaughter, for the first man a Scythian taketh in the warres, his bloud he drinketh, and of all those which he slayeth in battell, hee presenteth the heades to the King: for the heades beeing cut off, how euer he tooke them, he shall be partaker of the prey, but not otherwise. And he cutteth off the head round like a circle about the eares, and then shaketh out al which is within the skull: after this he pulleth off the skinne from the bodie, and mollifying it with his hands, like the hyde of a beast, vseth it as a mantle, and hangeth it at his bridle raines, triumphing and glorying of such a prey. And hee which hath the most of those mantles, is adiudged the worthiest man. There be many also which sow mens skins togéther, like beasts skinnes, and thereof make them short garments or cloakes, and weare them. Some others flea the right hands of their slaine enemies, and with the same make couerings for their quiuers: and many flea the whole bodies, and stretching out the skinnes vppon blockes of wood, carrie them about vpon their horses: the heads being cut off in this manner, as I haue sayd, they couer the vtmost side of them with Oxe leather, and those which be rich, guild them within with gold, and so vse them for pots to drinke in.

And such men of estimation as giue intertainement to strangers, will shew vnto them, that those were the heades of such men as they had vanquished in the wars, bragging thereof as a point of great man-hood. Once euery yeare all the Princes and gouernors of the region, fill a pot full of wine, of which all the Scythians which haue slaughtered any of their enemies, do drinke, but they which haue done no notable exploit, tast not thereof, but sit by without honor or regard, which among them is the greatest ignominie that may be. And those which haue committed the most slaughters, shall drinke of two pots which they haue there readie prouided for the purpose. Their gods which they worship and adore, are the virgin *Vesta* as principall: next vnto her, *Iupiter* and *Tellus*, (for *Tellus* they suppose to be the wife of *Iupiter*) after these they honor *Apollo*, *Venus*, *Mars*, and *Hercules*: but they thinke it not fit to make Idols, Altars, or Temples, to any of these gods or goddesses, but onely to *Mars*, to whom they sacrifice euery hundreth captiue, to the rest of their gods they sacrifice beasts, and especially horses. Hogges are in no account amongst them, neither breed they any throughout the whole region. When the King punisheth any man by death, hee spareth none of his male-children, but slayeth them all, but he hurteth no woman-kind.

The Scythian gods.

When the Scythians confirme friendship, or make a league or peace one with another, they put wine into a great earthen pot, and then cutting some part of their bodies which make the peace, with a knife, or with a sword, they mingle their bloud with the wine: after that, they dip their swords, arrowes, axes, and iauelins into the cuppe, which when they haue done, they vow friendship one to another with many protestations.

And

And then is the wine drunke vp, not onely by those which make the league, but all their followers and partakers, which bee of most dignitie and estimation, drinke of it also. The maner of buriall of Kings which is vsed of the people, that inhabite about the riuer of Gerrus, where Borysthenes is now nauigable, is in this maner: when their King is deceased, they digge a great foure-square hole in the earth, and there lay him for a space, after that they take the dead bodie and bowell it, and ceare it with waxe, and fill it full of ozier branches bruised, a sweet perfume called red Stirax, the seed of percely, smallage, and annis-seeds, and so sow it vp againe, and then putting the carcase into a cart, they conuey it into another country, where it is vsed as before, and so interred.

How the Scythians bury their kings.

But the Scythians cut off their dead kings eares, clip his haire round, cut his armes about, wound him in the forehead and nose, strike his left hand through with a dart, and then carry the carcase into another nation, which is vnder their gouernment, the people whereof attend vpon them vnto another country. And when they haue beheld all nations, and the kings corps with them, they leaue it to bee buried of those people that inhabite the vttermost parts of their kingdome; who when they haue put it into a coffin and laid it vpon a bed, they sticke downe certaine speares, and laying him vpon the speares, couer him with a coat: then do they strangle one of his strumpets which he loued most dearely in his life time, one groome, one cooke, one horse-keeper or muletor, one sergeant, one butler, or cup-bearer, and one horse, and bury them altogether, with golden cups, and the first fruites of all their increase in the spatiousnesse of the Tombe or Sepulchre And when hee hath lyen there a yeare, they take the most neere of the

kings housh old seruants: (and all the Scythian seruants attending on the king be free borne, and by him commanded to serue: and no seruant bought with money doth minister to the king.)

And after they haue strangled fiftie of these men-servants, and as many of the best horses, the mens bowels beeing first taken out, and their garments stretched abroade, and sowed together, they set vp, round about the circuit of the Kings tombe vppon arched worke, those fiftie horses, and the seruants fitting vppon their backes: so as they may seeme afarre off to the beholders, like a troupe of horsemen keeping their dead King. And this is the maner and custome of interring and sepulture of their Kings in Scythia.

Priuate men also obserue a certaine custome in their burials: for when one dyeth, all his neighbours laying him in a cart, carrie him about to his friends, and each one of his friends receiuing him, maketh a banket, as well to his neigbours and kinsfolke, as to the rest which accompany the coarse. His bodie beeing thus carried from place to place, for the space of fortie dayes, is then interred, his head beeing first emptied and cleane washed: aboue the bodie they set three stickes bending one towards another, vppon which they set wollen cappes, as many as they can, and then they put the carcase into a chest or coffin, made of one tree like a trough, and set it vnder the cappes, and so fill vp the coffin with bright stones.

The men of Scythia do neuer wash themselues, but their wiues infusing water vppon their bodies, rubbe them against a rough stone, with Cypresse, Cedar, or the wood of Frankinsence, and after their bodies are rubbed, and beginne to smell, they besmeare their faces ouer with

with medicines or oyntments; these oyntments make them to haue an odoriferous smell. And the next day after, they remooue those medicines, and make their faces cleane and bright againe.

Their manner of swearing and ministring an oath to others, is by the Kings throne, whereby if any one be conuinced of periurie, (by the Deuinors which make triall thereof, with willow rods or wands) hee is put to death without delay, and forfeiteth all his goods to those which prooued him periured.

The Massagetæ, a people of Scythia in Asia beyond the Caspian sea, in apparell and liuing be very like vnto these Scythians, and therefore supposed of many to be Scythians indeed: They fight both on foote and horse-backe, and in both sorts of fight be almost invincible. Their weapons be darts and speares, and a certaine sword or weapon which they vsually weare about them, called a sangar, they vse gold in their belts, sword-hangars, and head attires, and in guilding their pottes: they put vppon their horses breasts, brest-plates of gold, their bridles and trappings be all of gold, and their speeres be poynted and their quiuers trimmed with Brasse, for of Iron and siluer they haue no vse. Euery one hath his wife, and they accompany with women openly, which is vsed by no other Scythians, but onely they, if they be iustly accounted Scythians: for when any one there lusteth after another woman, he hangeth his quiuer at his chariot, and lyeth with her without shame. The people haue no time prefixt them how long they shal liue, but when one waxeth old, his friends assemble together, and sacrifice him with certaine sheepe, and boiling the flesh together make a banket thereof. And this kind of death they account most blessed: but they eat none *The Massagetæ*

which die by any disease, but bury them in the ground, esteeming them damned, because they could not be sacrificed. They neither sow nor plant any thing, but liue of beasts and of fishes, which the riuer Araxis affoords abundantly: their vsuall drinke is milk. Of the gods they worship only the Sun, to whom they sacrifice horses, thinking it fit to sacrifice a beast of the greatest speede, to a starre of the swiftest course. The people called Seres in Scythia, of all others liue most curteously and quietly among thēselues, they auoid the company of all other men but themselues, and despise the intercourse of merchandize with other countries: for their merchants haue no communication for buying and selling with strange Merchants, but onely set downe a price vpon their goods, and deliuer them by racke of eye, without buying any thing of others: with thē is neither, whore, adulterer, nor theefe brought to triall: neither is any man there put to death at any time: but the feare of their lawes with thē is of more force, then the constellatiō of their natiuities. They inhabit in the very beginning of the world, and that they may the better liue chastly, they be neither afflicted with canker or corruption, nor with haile or pestilence. When a woman is conceiued with child, no man requireth her company, nor till she be purified: no one eateth vncleane flesh: they know no sacrifices, and all men iudge of themselues according to iustice and right: wherefore they be not chastised with such punishments, as are inflicted vpon men for their offences, but liuing a long space yeeld vp their breaths without sickenesse.

The Seres in Scythia.

The Tauro-Scythians.

The Tauro-Scythians (so called of the hill Taurus about which they dwel,) sacrifice al those which suffer ship-wrack vnto a virgin which they worship as a goddesse: as also all the Greeks which be brought thither, in this manner.

After

After they haue finiſhed their praiers, they cut off his head whom they meane to ſacrifice, and (as ſome ſay) throw his truncke head-long downe a Rocke (for their Temple is ſcituated vpon a ſteepe Rocke) which done they naile the head vpon a croſſe or gybbet. Some agreeing that their heads bee faſtned to a croſſe, as is ſaid, doe notwithſtanding deny that their bodies be throwne head-long down a Rocke, but affirme that they bury them in the grownd.

The ſpirit or goddeſſe to whom they doe ſacrifice, they terme to be *Iphigenia* the daughter of *Agamemnon*. Euery one likewiſe cutteth off the heads of his enemies, which he taketh in the warres and carrieth them home to his houſe, and fixing them vpon poles ſetteth them vpon the higheſt part of his houſe, and for the moſt part vpon the funnel of the chimney, and the reaſon why they ſet them ſo high, is for that they ſay the heads be the keepers and watchmen ouer the whole houſe: theſe people liue by rapine and ſtealth, and by the wars. The Agathirſi be a very exquiſit and well addorned people, their garments for the moſt part be of gold. Their women bee common to them all, ſo as they be all coſins and kinsfolke one to an other, there is neither enuy nor ſtrife amongſt them, but in their liuing they much reſemble the Thracians. *The Agathirſi.*

The Neury vſe the Scythian cuſtomes: theſe in the Summer before *Darius* expedition, were conſtrained (for the multitude of ſerpents which ingendred in their ſoile) to alter their ſeate: they perſwade themſelues ſo firmely, as they will ſweare it to bee true, that for certaine daies euery yeere they become Wolues, and againe after a while returne into their former habite and ſhapes. *The Neuri.*

The

Syn. 7. 61. 155.

The Anthropophagi.

The Anthropophagi (that it is to say eaters of mans flesh) vse the most sauage and rudest manners of all men: they haue neither lawes nor ordinances to liue vnder, they exercise themselues about cattel: there garments be like the Scythians, and they haue a language proper to themselues.

The Melanchleni.

The Melanchlæni goe all of them in blacke attire, (which is the cause they be so called) and as many of them as feed onely on humaine flesh, liue after the manner of the Scythians.

The Budini.

The Budini be a great and populous nation, there Bodies be rediſh or yelowiſh, and their eyes gray like Cats: The City Gelon (the people whereof be called Gelloni) is the chiefe city of their Nation: They solemnised certaine feasts euery third yeere in honour of *Bacchus*. They were once Greekes, but being remoued from thence they seated themselues in this Country, and their language they now vse is a mixt speech betwixt the Scythian and Greeke tonge: The Budini differ from the Gelloni both in life and language, for the Budini being borne in the Country, breed vp cattel and eate such fruites and herbes as the coũtry naturally produceth, but the Gellony excercysing husbandry liue vpon corne, and plant orchards, & gardens, & be nothing like the Budini, either in collour or countenance: The country is wel stored with trees, & out of a great and huge poole which they haue, they take Ottors, Beuers & many other wild beasts, of whose skins they make themselues clothes. The Lyrcæ liue only by hunting which is on this manner, they clime vp into the tops of trees (which be very plentiful in that country) and there lie in waite for wild beasts: each huntsman hath his dog and his horse, which be taught to couch down low vpon their bellies,

The Lyrcæ.

bellies, the better to intrappe the wild beast; and after hee which is in the tree top hath spied the beast and stroke him with a darte; hee leaueth the tree and pursueth him on horse-backe, with his dogge, vntill hee haue taken him.

The Argyphæi inhabite vnder the bottoms of high hils, they bee a kind of people that bee balde from their birthes, both men and women, they haue flat nostrells, a great chinne and a speech peculiar to themselues: They be apparelled like the Scythians, and liue by fruites of trees, little caring for cattell, whereof they haue no great store: They lodge vnder trees, and in the Wintertime they weare white caps, but none in the Sommer: There is none that will wronge them, for they bee accounted a sacred people, possessing no weapons of defence: They determine such controuersies as arise amongst their neighbours, and whosoeuer flyeth vnto them is in safety. *The Argyphæi.*

The Issedones were reported to vse this custome, when any man had his father deceased, all his kinsfolke presented him with beasts, which when they had killed and cut in small peeces, they chopped his dead father that inuited them to the banket in peeces also, and mingling all the flesh together made thereof a solemne feast, then would they take the dead mans head and flea it, and put out all the braines within the skull, and couering it with gold, vse it as an Idoll doing vnto him yeerely ceremonies and sacrifices: these things did the sonne to the father, and the father would doe to his sonne as the Greekes celebrate the daies of their natiuitie. *The Issedones.*

These people also bee accounted iust, and that the wiues

Syn. 7. 61. 155.

wiues bee of equall strength with their husbands: And such heretofore were the manners of the Scythians: but afterwards being subdued by the Tartarians, they followed their fashions, and liue now like vnto them, and bee all called by one name Tartarians.

Of Tartaria, and of the customes and power of that people.

CAP. 10.

The situation of Tartaria.

TARTARIA (which according to *Vincentius* is also called Mongal) is scituated in the North-east part of the world, and hath vpon the East the land of the Cathaians and Solangans, vpon the South the Sarrasins, the Naymans vpon the West, and is compassed on the North with the Ocean sea: it is called Tartaria of the Riuer Tartar which runneth through it, and the Country for the most part is verie mountanous and full of hilles: as much of it as is Champion, is so mingled with sand and grauell, as it is very barren, but onelie where it is watered with running waters, which bee very rare and geason: And for this cause it is much of it desert and vn-inhabited with people.

Tartaria why it is so called.

There be no Cities or great townes in the whole country, but onely one called Cracuris: and wood is so scarce in most places there, as the inhabitants be constrained to burne and boile their meate with horsdung & beasts dung. The weather there is very intemperate and most strange, for

for in the Summer-time they haue such horrible and terrible thunders and lightnings, as many men die for very feare: it is euen now maruellous hot and by and by there will be extreame cold and snowes: and the stormes and winds oftentimes bee so boysterous, as people bee not able to ride against them, but that they blow men downe from their horses, pull trees vp by the rootes, and doe the people many and great dammages: It neuer raineth there in Winter, and but seldome times in Sommer, and then so small a raine as it scarce moystneth the earth.

Tartaria is aboundeth with cattaile.

The Countrey otherwise aboundeth with all kinds of beasts as Camels, Oxen and such like, and laboring beasts and Horses in such aboundance, as it is thought that all the residue of the world hath scarce so many besides. Tartaria was first inhabited of foure sundry sorts of people, one sort whereof were called Icchamongall, that is to say great Mongals, the second Sumongall which is watry Mongals, and those called themselues also Tartars of the riuer Tartar, neere which they dwelled, the third were called Merchat, and the fouth Metrit, they had all like forme and lineaments of body, and spake all one language.

Foure sorts of Tartarians.

The ancient Tartarians were of a rude behauiour, and liued without manners, lawes or other ornamentes of life, and beeing of an obscure name, and very basely esteemed of amongst all the Scythians, followed their cattaile, and paide tribute vnto them for their dwellings.

Shortly after, this people being deuided as it were into certaine tribes or kindreds, were first ruled by captaines, who had the sole gouernment ouer them, they paying tribute

tribute notwithstanding to their next bordering neighbours the Naymans: But when by a certaine Oracle they had elected and created *Canguista* their first King, hee taking vpon him the Empire, did first abolish the worship of all euill spirits and false gods, and made an Edict that all the Nation should worship the true God, by whose prouidence hee would haue all men thinke, that hee receiued his Kingdome. Hee commanded likewise that all that by their age were able to beare armes, should bee ready to attend the King at a certaine daie, where when they were assembled, the army was distributed in this manner. First that the Decurions which were captaines ouer tenne souldiours, should obey the centurions, which were captaines ouer an hundred foote-men, the centurions should be obedient to those which were Captaines and Coronels of a thousand men, and those againe should be at the command, of those which were gouernors of tenne thousand: and then to trie the strength of his Empire, and to haue experience of his subiects hearts, hee commaunded that seuen of those Princes or Gouernours sonnes, which ruled the people before hee was ordained King, should bee slaine by the hands of their owne fathers.

Canguista first King of Tartaria.

This command of the King the fathers fulfilled (although it seemed very bitter and cruel) both for feare of the multitude, and also for religions sake, for they verily beleeued that the God of Heauen was first author and instituor of their Kingdome, and that if they should not performe his command, they should not onely transgresse and violate the law of a King, but the law of God also. *Canguista* being thus fortified, and putting confidence in his power, first subdued by battaile the Scythians,

which

which were next vnto him, and made them tributary, and with them, all those to whom the Tartarians themselues before that time paide tribute: from thence going forward to people more remote, he had such prosperous and happy successe in the warres, as hee subdued with his forces all Kingdomes, Countries, and Nations from Scythia to the Sunne rysing, and from thence to the mediterranean sea, and beyond, so as now he may iustly be said, to bee Lord and Emperour of all the East: The Tartarians of all men be most deformed in body, they bee for the most part little men, hauing great eyes standing farre out of their heads, and so much couered with eye-lids, as the sight or opening of the eye is maruellous little: their faces be broad and without beards, except that they haue some few stragling haires vpon their vpper lips and chinnes, they be all of them commonly slender in the waste, and shaue all the hinder partes of their heades from one eare to the other, and vppe to the crowne, they weare the rest of their haires long like vnto our women, of which long haire they make two strings or cords, bynding or winding them ouer both their eares, and in this manner be all Tartarians shaued, and all those people also which liue amongst them.

Moreouer they be very nimble and actiue of bodie, good horse-men, but bad footemen, and they neuer goe afoote, but the poorest of them, whither euer he hath occasion to goe, rydeth either on horse or oxe-backe; their women ride also vpon geldings, and such as will not strike or kicke: their bridles bee richly decked with gold, siluer and precious stones.

They hold it a glorious thing to haue little belles hanging

hanging about their horse neckes, they haue a very ill fauoured and clamerous kinde of speech: for when they sing they howle like Wolues, and when they drinke they shake their heades, and they drinke very often and for the most part vntill they bee drunke, for to bee drunke they account a great commendations vnto them.

They neither dwell in Citties nor Townes, but in the fields vnder tents and Tabernacles, after the auncient custome of the Scythians. They bee (for the most part) all shepheards and heardsmen: In Winter they lie in the plaine and champion grounds, and dwel vpon the hilles in Sommer, liuing there vpon the profits of the pastures; They make themselues mansion places in manner of tents or pauillions, either of little sprouts or twigges, or else of cloath sustained vp with small timber, in the middle whereof they make a rounde window, which serueth both to giue light and to let out the smoke, and they make fires for all vses, the men take great delight in shooting and wrestling. They bee wonderfull good huntsmen, and be armed from the toppe to the toe when they goe a hunting, and when they see any wilde beast, they presently inclose him in rounde about on euery side, and stopping and hindering him with dartes, kill him and so take him by that meanes: bread they haue none, and therefore they haue no vse of bakeing, neither doe they vse any towelles, napkins nor table-clothes: They beleeue that there is one God, and that hee is the maker and author of all things visible and inuisible, yet doe they not worship him with any ceremonies or religious rites, but rather making themselues certaine Idoles, either of cloth or of silke in the forme

of

of men, and placing them vpon each part of their Pauilions, pray vnto them to bee defenders of their Cattell, and giuing them great reuerence, offer vnto them of the milke of al their ſheepe and Cattel, and before they begin eyther to eate or drinke any thing, they ſet part thereof before thoſe Idoles: what beaſt ſoeuer they kill to eate, they lay his heart in a platter all night and in the morning boyle it and eate it, they worſhippe alſo and doe ſacrifice vnto the Sunne, the Moone, and the foure elements, and moſt religiouſly adore *Cham* their King and Lord, eſteeming him to bee the Sonne of God, and to him the doe ſacrifice and attribute ſo much honor, as they ſuppoſe him to be the worthieſt man in all the world, nor will the ſuffer any one els to bee compared vnto him: all other people they do ſo much contemne and deſpiſe, and thinke them-ſelues ſo farre excelling others in wiſdome and goodneſſe, as they ſcorne to ſpeake vnto them, but dryue them from them with rebukes and diſdaine.

They call the Pope and all Chriſtian men dogges and Idolaters becauſe they worſhippe ſtockes and ſtones, they bee much giuen to Diuiliſh and Magike arts, and obſeruing dreames haue their wiſe men to expound and interpret them, who do aske and receiue anſweres of their Idols, for they perſwade them-ſelues that GOD hath conference with their Idolls, and therefore they doe all things by Oracles, they obſerue certayne tymes, and eſpecially when the change of the Moone is, yet they doe worſhipppe nor honour no one time beefore another, eyther byFeaſting or Faſting, but eſteeme of all alike.

The Tartarians bee ſo much giuen to coueteouſneſſe

and auarice, as when any one of them seeth a thing, that hee hath a desire to, if hee may not haue it by the good will of the owner, hee taketh it by force, so it bee not belonging to one of their owne country men, supposing it lawfull so to doe, by the commandement and ordinance of their Kings, for they haue this power giuen them by *Canguista* and *Cham* their first Kings, that what Tartarian soeuer, or Tartarian seruant, shall finde vpon the way any horse, or meete any man or woman not hauing the Kings passport, or letters of safe-conduct, hee may challenge them to him-selfe and euer after vse them as his owne.

They will lend no mony to those that want, but for an excessiue and intollerable gayne, as taking a penny for tenne pence for euery monthes vse, and vsury vpon vsury if the payment bee deferred, and they molest and greeue those which bee tributary vnto them, with such payments and exactions, as it was neuer reade of any nation that did the like, It is incredible to bee reported how they couet and extort, as if they were lords of all, but giue nothing, not so much as an almes to beggars, yet in this they are to bee commended, that they exclude and put backe noe gueſt that commeth to them to dinner or supper; but rather inuite them and giue them to eate very curteously and charitably.

They bee of a very vncleane diet, for they haue neither table-clothes nor napkins as is sayde, neither doe they wash their hands, bodies nor apparell: They make no bread for they eate none, neither doe they eate hearbes or any kinde of graine but the flesh of all beasts, as dogges, cattes, horses and rattes, and to shew their barbarous

cruelty

cruelty and desire of reuenge, they some-times roſt or broyle the bodies of their captiue enemies vpon the fire, and in their ſollemne bankets teare and deuour them with their teeth like wolues; and ſauing their bludds, power it into a potte and drinke it, and ſome-times alſo they drinke milke, the country yeeldeth noe wine, but what is brought to them from other places, and that they drinke moſt greedily, they eate the vermine from one anothers heads, or other places, in eating whereof they vſe to ſay theſe wotds *ſic inimicis noſtris faciam*, this wil I doe vnto our enemies.

It is accounted a great offence, that eyther meate or drinke ſhould bee ſpoiled, and therefore they throw not their bones to dogges before they haue taken out the marrow, they be ſo ſparing and niggardly as they will eat no beaſt while he is whole and ſound, but when they bee lame or begin to languiſh, either through age or ſome other infirmity.

They bee exceeding frugall and thrifty and content with a little, inſomuch as they will drinke in the mornig a bole or two of milke, and ſome-times neither eate nor drinke more of all the day after. The men and women bee almoſt apparelled alike, for the men weare ſhallow Miters vpon their heads, made blunt before, and a taile or labell hanging downe behind, of a hand bredth in length, and as much in bredth; and that they may ſtay vpon their heads, and not bee blowne of with the winde, they haue ſtrings ſowed to them about the eares; and thoſe they tie vnder their chins. The maried women weare vpon their heads a certaine round cappe, made like a basket of a foote and a halfe in length, and plaine vpon

How the Tartarians are apparelled.

the toppe like a barrell, wrought eyther of party-coulered silke, or of Peacocks fethers, and adorned about with great store of golde and precious stones, vpon the rest of their bodyes they weare such garments as their abilities bee able to affoord them, the richer sort of women goe in Purple and silke, and their husbands likewise: their coates bee of a very strange fashion, for the slitte or hole whereby they put them off and on is vppon the left side, and buttoned with foure or fiue buttons. In the Summer they weare black garments, and in Winter and rainy wether, white, and their clothes come downe no lower then their knees: they weare garments also made of skinnes, but not as wee doe with the hayrie side inwards, but with the flesh sides towards their bodyes, and the hayrie sides outwards, shewing the hayre for comlinesse and decencie: maides by their apparell can hardly bee discerned from marryed women, nor the marryed women, be distinguished from the men, for there is no great difference betwixt them, eyther in habite or behauiour, for all weare breeches alike. When they prepare themselues to the warres, some of them couer their armes (which otherwise bee naked) with yron plates lincked together with Letherne thongs, and some with diuerse foldes of Lether, with which also they make defences for their heads: shields they haue none, and but few of them eyther launces, or long swords: yet they haue swords, but not aboue the length of ones arme, and made with an edge vpon the one side like back-swords wherwith when they fight, they strike with that side which is sharpe, they be very light and perfect horse-men, and maruelous good archers, and he is accounted of the greatest courage

and

and valour which is moſt obedient vnto gouernment.

They ſerue in the warres without wages, and bee very ſubtil and cunning both in the warres and other buſineſſes, and ready to take vpon them any charge, or to vndergoe any matter of importance whatſoeuer, the Captaines and gouernors enter not into the battell them-ſelues but ſtanding aloofe incourrage & exhort their ſouldiers diligently, foreſeeing and conſidering what is neceſſary to bee done, and to the end their army may ſeeme the greater, and more terrible to the enemy, they bring their wiues and children into the army with them, and ſometimes the images of men ſet faſt vpon horſes, nor do they thinke it a diſgrace for them to fly if it bee either behouefull, or neceſſary: when they ſhoote they diſarme their right armes, and then their darts fly with ſuch vehement forces, as they will perce any kind of armor: they begin the battell in order, and keepe their aray in retyring euen, then deſtroying and ſlaying with their darts their enimies which purſue them, and if they perceiue the number of thoſe which purſue them to bee but ſmall, they ſodainly returne into the battell, wounding with their darts both men and horſe, and euen then they get the greateſt conqueſt, when they were thought to haue beene conquered: When they intend to inuade or make warre vpon any country, they deuide their army into ſundry companies and giue the aſſaulte on euery ſide, ſo as they can hardly bee incountred or reſiſted, nor any of the inhabitants eſcape; and by this policie they haue alwaies the victory in their owne owne hands.

And they vſe their victory very proudly and cruelly ſparing neither old men, women, nor children, but put all to the ſword without difference, artificers onely

excepted, which they reserue to worke for them. They deuide them to bee slaine by the Centurions, assigning to euery seruant for his part of the slaughter, tenne, or more, or lesse, as the number of the Captiues bee, which when they haue butchered with Axes, like Swine, for a greater terror to others, they take euery thousand Captiue, and turning his head downe-wards, hang him vp by the heeles vppon a stake made fast in the ground, in the middle of those which bee slaine, as if hee should then admonish and aduise his friends, whilst the most of those murtherers, approching to the slaine bodyes, doe with their mouthes swill vp the bloud which springeth from their greene wounds.

They keepe their faith and promise with none, how euer they bee obliged vnto them, but rage towards their owne subiects in this manner, and farre more greeuously: It is lawfull for them to deflowre as many young Virgins as they will or can get, and those which bee any thing beautifull, bee carryed away with them, and constrained to serue continually in extreame penurie of all things. The Tartarians of all men be most incontinent, for although they may marry as many wiues as they will, or as they bee able to keepe, and that they bee not forbidden mariage with any degree of affinitie, or consanguinity (mothers, daughters, and sisters onely excepted) yet bee they exceedingly giuen to the sinne of Sodome, accompanying both with their owne sex and with beasts, as vilely as the Sarrasins, without eyther difference or punishment: They account not the woman which they marry for their wife, nor yet receiue her dower before shee hath had a childe, and if shee bee barren it is

lawfull

lawfull for them to put her away and to marry another. And this is ſtrange, that although many women haue but one husband, yet they neuer fall out for him amongſt them-ſelues, although one bee preferred before another, and hee ſleepeth now with one, and by and by with another, and euery one of theſe wiues haue their abyding place by them-ſelues, and euery one keepeth her owne family. They liue moſt chaſt from other mens wiues, for as well the men as women which bee taken in adultery, ſuffer death by their lawe: thoſe men which bee not trayned vp in the warres, keepe Cattell in the fields, practiſe hunting and wreſtling, without doing any other domeſticall buſineſſe but commit all to women vpon whoſe care it reſteth to prouide all things neceſſary both for victualls and clothing.

This nation obſerueth many ſuperſtitions, for to put a knife into the fire, or at the leaſt to let it touch the fire, or to pull fleſh out of a potte with a knife, is held a great offence, moreouer they cut nothing with a hatchet neere vnto the fire, leaſt they ſhould hurt it any manner of way, for they honour the fire moſt religiouſly, perſwading them-ſelues that there-with all things ought to bee purified and clenſed.

They greatly abhore to lay either their body or armes, when they ſleepe or take their reſt, vpon a whippe where-with they driue their horſes, (for ſpurres they vſe none) or to tuch their darts with a whip; and yong men doe not onely auoyd the killing of birds, but the taking of them alſo: they will not beate a horſe with his brydle nor breake one bone with an other, nor yet ſpend ether meate or drinke out of meaſure and eſpecially milke, noe one dare piſſe within his pauillion or manſion houſe, for if

any one doe it abstinately, he is put to death without mercy, but if necessity constraine one to doe it, as oftentimes it happeneth, then the tent or pauilion wherein it was done, and all things within it, ought to bee purged and clensed, on this manner: First they make two fires three paces distant one from another, betwixt which they fasten two forkes or iauelins vpright in the ground, by each fire one, then drawing a cord from the one fire to the other, they carry forth through the middle of the iauelins, as it were through a gate, all things which are to be purified, two women (to whome the businesse is committed) standing vpon the other side, one ouer against an other, casting water vpon the stuffe, and muttering out certaine verses to themselues.

No stranger is admitted into the *k*ings presence, of what estate or dignity soeuer he be, and be his businesse of neuer so much importance, vnlesse he bee first purified: he that spurneth with his foote at the threshould of the pauillion, wherein the Emperor, or any Prince dwelleth, is slaine in the very place: moreouer if any one bite a bit of any thing which he cannot swallow downe, but is forced to vomit it vp againe, all the people fall vpon him, and digging a hole vnder his pauillion drag him through it, and so kill him most cruelly, there bee many other such friuolous things which they account as sins that cannot bee purged, or appeased, but to kill a man, to enter vpon another mans possession, to take other mens goods violently, without right or equity, and to neglect the commandements of God, they account as little or no offences.

They beleeue that after this life they shall liue eternally in an other world, but what that world is they cannot describe, and that they shall there bee

be rewarded according to their merits. When any one is ſick, and draweth neere vnto death, they ſet a ſpeare at the tent doore, wherein hee lyeth, with a black cloth at the end of it, to the end that thoſe which paſſe by, ſeeing it, may forbeare to enter in, and no one dare come in though hee be called, if he ſee the ſpeare: but when the ſick perſon is dead, all his family meeting together carry the coarſe priuily out of the tent, into a place (choſen before for the purpoſe) where is made a great large pit, in which pit they build a little pauillion, and ſet in it a table furniſhed with diuerſe diſhes of meate, then ſetting thereat the dead corps attired with rich and gorgious garments, they forthwith couer them altogether with earth, he hath alſo one labouring beaſt, and one trapped horſe buried with him: The great men chooſe out one ſeruant in their life time, vpon whom they ſet their owne marke, with a marking yron, to bee intombed with him when hee is dead, and this they doe, that they may make vſe of them in an other world. After all this, the mans friends that is dead take an other horſe, and killing him, and eating his fleſh, and then filling the hide full of haye, and ſowing it vp againe, they ſet it vpon foure ſtakes vpon the topp of the Sepulcher, to ſhew that there the dead man lyeth, which done, the women burne the horſes bones for the expiation of the dead mans ghoſt. But the richer ſort cut the horſe hide into ſlender thongs, and extending them in length, meaſure out there-with a circuite of ground round about their dead friends Sepulcher, beleeuing that the dead man ſhall obtaine ſo much ground in an other world, as by his friends ſhall bee meaſured out vnto him, with thoſe thongs: all theſe ceremonies performed, vpon the thirtith day they leaue of their mourning.

There

Some Tartarians are Christians, but very bad ones.

There be some Tartarians which be a kind of Christians but very bad ones, and these to hasten their fathers deaths when they waxe old, cram and feed them with fat meate, and when they be dead burne them, and gathering vp the ashes as cleane as they can, esteeme them as a very precious relicke, seasoning their meate daily therewith. Now with what pompe and iollity the Tartarians after the death of their King, elect and appoint another in his roome, because it is ouer-troublesome to be writ at large, and perhaps as tedious to be read, I will vnfold in few words: the Princes, Dukes, Barons, and all the people of the kingdom, assembling themselues together in a place in the open fields, fitte and accustomed for that purpose, place him to whom the kindome is due, (either by succession or election) in a throne of gold, and all of them prostrating themselues before him, cry out with a lowd voice, and with one consent, in this maner. We wish, will, and command thee, to be our gouernor, to whom hee answereth; If you will haue it so, I must needs be content, but then be you ready to do what euer I command, to come when I call you, to goe whether I send you, and who euer I bid to be slaine to do it without feare, and to giue and commit all the whole kingdome into my hands: and when they haue answered, we are ready and willing: he saith againe vnto them; you shall hereafter stand in as much awe of my word, as of my sword, at which speach the people giue a great applause: then the Princes taking him from his Kingly throne, and causing him to sitt downe humbly vpon a cloth laid vpon the ground, say thus vnto him; looke vpwards towards heauen and acknowledge God, and behold downwards the cloath, whereon thou sittest, if thou gouerne well, thou shalt haue all things according to thine owne desire,

How the Tartarians elect their Kings.

desire, but on the other side, if thou rule naughtily, thou shalt bee so humbled and spoiled of all thou hast, as thou shalt not haue left thee so much as this little cloth, whereon thou sittest: which said they giue vnto him that wife which he loueth best, and lifting them vp both together vpon the cloth, salute him as Emperour of all the Tartarians, and she as Empresse, then is hee forthwith presented with gifts from all people, ouer whom hee is Emperour, and all those things which the dead King left behind him, be brought vnto him likewise, of which the new Emperor giueth vnto each Prince some, and commandeth the rest to bee kept for himselfe, which done, hee dissolueth the company: all things be in the Kings hands and power, no man can or dare say this is mine, or that is his, nor no one may dwell in any part of his dominion, but where hee is assigned; the Emperor himselfe distributeth a proportion of land to the Dukes, the Dukes to those which bee Captaines of thousands, the Captaines of thousands to the gouernors of hundreds, the gouernors of hundreds to the rulers of ten, and the rulers of ten, distribute to all the rest. The seale which the King vseth hath this inscription; *Deus in cælo & Chuichuth Cham in terra*: the strength of God, and Emperor of all men. He hath fiue very strong and puissant armies, & fiue Dukes by whom he maketh warr with all that resist him, hee neuer speaketh with the Legats or embassadors of other nations, nor admitteth them into his presence, vnlesse both they & their gifts (for without gifts they dare not come) be first purged by certaine women assigned to that businesse: he answereth in the middle of the people, and all men to whom he speaketh ought to listen vnto him, kneeling vpon their knees, when & how long soeuer his speech be, and so diligently to attend his words

as

as they misconster not his meaning in any point, for it is not lawfull for any to alter the Emperours words, nor in any sort to contradict or gaine-say the sentence hee pronounceth: hee neuer drinketh in any publick assembly, nor yet any other Tartarian Prince, vnlesse some doe sing and play vnto him vppon a harpe before hee drinke, and men of great worth when they ride, are shadowed with a certaine fanne or curtaine, fastned to a long speare and caried before them, which custome is said to be vsed also by the women: And these were the customes and maner of liuing of the people of Tartary, about two hundred yeares sithence.

The Georgians a kinde of Christians.

The Georgiani (whom the Tartarians ouercame much about that time) were worshippers of Christ; obseruing the custome of the Greeke Church, they dwelt neere vnto the Persians, and their dominion extended a length wayes, from Palestine to the Caspian hilles: they had eighteene Bishopricks, and one Catholicke or vniuersall Bishop, who was insteed of a Patriarch: at the first they were subiect to the Patriarch of Antioch, the men be very warlike, their Priests heads bee shauen round, and the lay-men foure square; some of their women were trained vp in the warres, and serued on horseback. The Georgians hauing disposed their armies, and entering into the battell, were wonte to carouse a gourd as bigge as ones fist, filled full of the best wine, and then to set vpon their enimies with greater courage: The Cleargie bee much addicted to vsury and symonie; there was mutuall and perpetuall enmity betwixt the Armenians and them. The Armenians were Christians also, vntill the Tartarians, after they had subdued the Georgians ouer-came them likewise, but they disagreed in many things from the faith,

The Armenians were Christians likewise, till they were vanquished by the Tartarians

and

and approoued fashion of the true Church: they knew not the day of our Lords natiuitie, for they obserued no feasts, nor no vigils, nor yet the foure Ember weekes, they feasted not vpon Easter Eue, alledging that Christ rose from the dead, about the euening of that day: they would eate flesh vpon euery Friday, betwixt the feasts of Easter and Penticost, yet they fasted much, beginning their fast so strictly and precisely in Lent, as they would neither vse oyle, wine, nor fish, vpon Fridayes and Wednesdayes throughout the whole Lent, holding it a greater sinne to drinke wine on those dayes, then to lye with a strumpet in a brothell house: Vpon Mondayes they abstained wholy from all meates, vpon Tuesdayes and Thursdayes they did eate once, and receiued no sustenance at all vpon Wednesdayes and Fridayes, but vpon Saterdayes and Sundayes they would eate flesh, and refresh themselues well. They would not celebrate the office of the Masse throughout all Lent but vpon Saterdaies and Sundaies, nor vpon Fridayes throughout the whole yeare, for thereby (as they were of opinion) they brake and violated their fasts: Infants moreouer of the age of two months, and all others whatsoeuer were indifferently admitted to their communion, and they put no water into the Sacrifice. In the vse of Hares, Beares, Choughes, and such other like creatures, they imitated the Iewes, as well as the Greekes, they celebrated their Masses in glasse and wodden Chalices, and some hauing no paraments nor Priest-like vestiments at all, some of them also wore Miters belonging to Deacons or Subdeacons: both Clergie and Laymen, allowed of vsury and Symony, as well as the [illegible]orgians: the Priests exercised themselues in Diuinations and Negromancie, they vsed more drinking then lay men, and all of them had

had, or might haue wiues, but after the death of one wife, as well lay-men as the clergy men were prohibited to marry againe, the Bishops gaue liberty to any to put away their wiues that were found in adultery, and to marry an other: they beleeued not that there is a purgatory, and obstinately denyed that there was two natures in Christ. The Georgians report, that they erred in thirty articles from the right path and diameter of Christian religion.

Of Turcia, and of all the manners, lawes and ordinances of the Turkes.

Chap. II.

The limits of Turkie.

THat country which is now called Turcia or Turkie, hath vpon the East the greater Armenia, and extendeth to the Cilicke sea, vpon the North it is bounded with the Euxine sea: *Aitonus* calleth it Turquia, it consisteth of many Prouinces, as Lycaonia, wherein Iconium is the chiefe towne; Cappadocia, where Cesaria is chiefe citty of the Prouince; Isauria where Seleucia is head; Licia now called Briquia: Ionia now called Quiscum, wherein standeth the citty of Ephesus, Paphlagonia where Germanopolis, and Lenech where Trapezus be chiefe cities: All this vast country which is now called Turcia, is not inhabited by one onely people, but by Turkes, Greekes, Armenians, Sarrasins, Iacobitans, Nestorians, Iewes & Christians, all of them for the most part, liuing after the lawes and institutions which that false Prophet *Mahomet* a Sarrasin, ordained for the people of Arabia, in the yeare of our Sauiour Christ 631. This *Mahomet* some say was an Arabian, some a Persian, but whether he was it is doubtfull, but his father was certainly a worshipper of euill spi-

Turkie inhabited by people of sundry nations.

Mahomet his parentage.

rits,

rits & his mother an Ismaelite, and therfore not ignorant in the true law: now whilst his father and mother instructed him in both their lawes, they distracted the boy, and made him doubtfull and wauering betwixt both, so as being trained vp in both religions, when hee grew of mans estate, he followed neither of them, but being a very crafty fellow, & of a subtill wit, and long conuersant with Christians, he framed and inuented out of both those lawes, a religion most dangerous and pernicious to all mankinde. First he affirmed, that the Iewes did very ill in denying that Christ should be borne of a Virgin, seeing that the Prophets, men of wonderfull sanctity and integrity of life, & indued with the spirit of God, did long before propheſie and foreshew that it should be so, and that hee was to bee expected: on the other side, he condemned the Christians folly, in beleeuing that Iesus the deerest friend of God, & borne of a Virgin, would suffer reproches & punishments of the Iewes: *Martinus Segonius Nouomontanus* hath written thus of the Sepulcher of Christ our King and Lord. The Sarrasins and Turkes (saith he) (by the ancient preaching of *Mahomet*) laugh the Christians to scorne, which attribute any honor to that Sepulcher, affirming that the great Prophet Christ proceeded from the spirit of God, that he was voide of all earthly blot or sinne, and that hee he shall come to be iudge of all people, but that they may approach vnto his true Sepulcher, they vtterly deny, because his glorious body, conceiued by the diuine spirit, was altogether impassible: thus much hath *Segonius* written, & more to the same purpose, which the *Mahometans* are wont to cast in our teeth, with as much folly as impiety: when that false Prophet *Mahomet* had infected his people & nation, with these pestilent euils, he made & established a law, and (least by men of vnderstanding it might be

resisted

resisted and abrogated) hee ordained a capitall punishment against the breakers thereof, commanding and decreeing in his Alcaron, that no one should presume vpon paine of death to dispute thereof, by which ordinance and decree, it appeared most euidently, that in that law was no sincerity, which as a hidden mistery hee couered and sealed vp so closely, that all men were forbidden to meddle with it, so as the people should not by any meanes know what that was which hee had done. In the dooing whereof, and in setling his new sect, hee chiefly vsed the councell and helpe of *Sergius* a Monke, and a Nestorian heretick: and to the end his law might be more populer and better esteemed of all nations, hee tooke some-thing out of all sects, of euery nation, holding first that Christ is much to bee praised, and affirming him to bee a man of great sanctity, and of singular vertue, and that hee was of more then humaine condition, calling him sometimes the word, some-times the spirit, and some-times the very soule, life, or breath of God, and that hee was borne of a Virgin: then did he greatly extoll the Virgin *Mary*, assenting to the myracles written by the Euangelists, so farre as they disagreed not from his Alcaron. The Gospels hee said were corrupted by the Apostles Disciples, and therefore ought to be corrected by his Alcaron, and the more to win and allure the mindes and affections of the Christians vnto him, he would needs bee baptised by *Sergius*, and then to procure the good-will of other sects, he denied the Trinity with the Sabellians, affirming with the Manechees, that there were but two persons in diuinitie: hee denied that the Sonne is equall to the Father with *Eunomius*; with *Macedonius* he held that the holy Ghost is a creature: with the *Nicholites*, that it is lawfull for one man

Sergius the Munck a helper of Mahomet.

Mahomets lawes compounded of diuerse sects.

man to haue many wiues, and hee allowed of the old Testament, although (said he) it is faulty in many places: with these circumstantiall tales, he couered an incredible allurement wherewith mens mindes bee soneſt intysed, which was, the giuing to his people free liberty and power to pursue their lustes and all other pleasures, for by these meanes, this pestilent religion hath crept into innumerable Nations, so as now how few the number of true beleeuers is, in respect of the great multitude of misbeleeuers, may well bee gathered by this. That not all Europe professe Christ, but the greatest part thereof, together with all Asia and Affricke, beleeue in *Mahomet* and his accursed religion.

The Sarrasins which first imbraced the impiety and madnesse of that false prophet *Mahomet*, inhabited in that part of Arabia which is called Petrea, there where the land vpon the one side ioyneth to Iudæa and Aegipt, and they bee called Sarrasins of a place called Sarracus neere vnto the people called Nabathei, or (as they themselues would haue it) of *Sara* the wife of *Abraham*, whereupon they yet perswade themselues, that of all men they bee the ligitimate and sole successors of the diuine promise. Some of them were husbandmen, some followed their flockes, but the greatest part were souldiors, and beeing hired and retained by *Heraclius* to serue in the Persian warres, and finding themselues deceiued by him, after hee had obtained the victory, they (incenced with ire and ignominie) departed thence into Syria, hauing a *Mahomet* for their captaine and councellor, where they won Damascus, and then, their army and prouision necessary for the warres increasing more and more, they made warres vpon Aegipt and brought it to subiection, after

that they subdued Persis, Antioch and Ierusalem, and so augmenting and increasing euery day both in fame and force, voide of all feare of any that could resist them, the Turkes, a cruell and barbarous nation of Scythia, beeing by their neighbours expulsed from the Caspian hilles, descending by the narrow passages of the hil Caucasus, first into Asia the lesse, and after that into Armenia, Media and Persis, by their force and armes brought all those people vnder their subiection and gouernment, when the Sarrasins to defend the confins of their Country, went forth to meete the Turkes, but being not able to make their partie good and to encounter them, they were in very short time brought to such desperations, as they were contented the Turkes should raigne with them in Persia, so as the would imbrace the faith of *Mahomet*: so as whether nation had the greater losse can hardly bee iudged, either they that departed from such a Kingdome, or those which for desire of rule were forced to receiue so pestilent a religion.

And both Nations beeing thus bound with the bonds of one religion, were for a space so confounded in name, as there was no difference betwixt Turkes and Sarrasins, yet now the name of Turkes is onely knowne and the other vtterly abolished and forgotten: There bee diuers sorts of horsemen that serue in the warres amongst the Turkes: As first the Thimarcini, which bee such as dwell in Cities and pay tribute, and are to the number of fourescore thousand: and these by the Kings leaue and permission possesse (in the nature of pay or wages) townes, villages and castles, each one as hee deserueth, and bee euer readie at the call of the Sensachus

The manner of the Turkes warfare.

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(that is hee, that is captaine of that Prouince to whom they pay tribute:) they bee now deuided into two armies, one in Asia, the other in Europe, vnder the conduct of two great captaines, whereof one gouerneth in Asia and the other in Europe: Which captaines in their Countries speech bee called *Bassaes*: the other sort of souldiers bee naturall, and are called *Aconizia*: These serue in the warres without wages, and alwaies goe before the company of footmen for prey, yeelding the fifth part of their prey vnto the King, in the name of the chiefe captaines or generalls part of the bootie, and of these there be about the number of some fortie thousand.

The third sort bee the Charrippi, the Spahiglani and the Soluphtari, the best of which bee they Charippi, and the most famos souldiors in dignity; these continually attend vpon the King, and be about eight hundred in number, all elected out of the Scythians and Persians, and of no other nation else, and these are to fight venterously, in the presence of the King when need requireth.

The Spahi and Soluphtari, are such as at the first when they were children attended vpon the King to doe some vile and dishonourable businesse, but when they once become to bee of mans estate, the King giueth them power to marry wiues, so as they growing greater by their wiues dower and by their wages, doe for the most part execute the Office of Orators, garding and attending vpon each side of the King, when hee goeth abroade, and of these there bee a thousand and three hundred: out of this order be elected, for the most part, all the chiefe Gouernours, and men of great authority and dignity.

Three sorts of footmen.

There bee three orders of footemen, first the Ianizaries, who while they be young vnder the age of twelue yeeres, bee elected out of the whole Empire by the Serchers, Inquisitors or Muster-maisters, and for a space trained vp in military discipline in publicke places of excercise, and then sent into the warres cloathed in short garments, and round cappes, turning vpwards, and armed with shields, swords and bowes, these defend the camps and besiege Citties, and are more in number then twentie thousand.

The Asappi be of the second order, which be footmen armed with a light armor, they vse swords, shields & long speares, and weare red caps to distinguish them from the Ianizaries, these gal the enemies horses in battaile, and the number of them is answerable to the greatnesse of the army, and at the least 4000. of them goe with the King, and it is decreed that their wages shall surcease, when the wars are ended. The regall army consisteth of two hundred thousand fighting men, but the company of footmen, which be either voluntaries, or such as haue bin dismissed from the wars, and bee sommoned to serue againe, serue without wages, & with these be mixed slaues, pages, skullions and drudges, carpenters, pioners and victuallers of the campe. These make waies euen and plaine in rugged and rough places, build bridges ouer riuers & pooles, erect Rampires and Bulwarkes against the enemie, and make all others things ready, which be profitable for the assaulting and conquering of Citties: Vsurers, Bankers, Exchangers and Brokers that sell garments for souldiors, and an infinite rabble of such like people, follow the campe also, least any thing should bee wanting that is necessary for the souldiors.

But

But their is no one thing so much to bee admired and wondred at in that people, as their celerity in action, their constancy and perseuerance in dangers, and their obedience of gouernment: for they loose their liues for the least offence that is: they wil swim deepe riuers and whirlepits, clime the steepest hils, and when they be commanded run head-long through thicke or thin, rough or smooth, not so much regarding their liues as the will of the commander: they most patiently endure both watching and want, their is no sedition, no tumult, no clamors or outcries raysed in their armies, and in the night time there is such continual and husht silence in their campes, as they wil rather suffer captiues to escape, then to haue any tumults or hurly burly raised amongst them.

Of all men now liuing the Turkes make warres most orderly, so that it needs not seeme strange to any, what the cause should bee that hath raised them to this height at this day, that about two hundred yeeres since there was no nation like them. For it may bee truely said of them that they bee an inuincible Nation, vnlesse they bee vanquished by some great plague or pestilence, or else by ciuill dessention amongst themselues.

The souldiours bee attired verie comely, wearing nothing that is vndecent or vnhoneſt: in their saddles and bridles is neither curiositie nor superfluity, and none of them goe armed but when they be in fight, and at other times they haue their armour carried after them in cariages. They vse no Standards or Ensigns, but Launces, vpon the tops whereof hang downe certaine threeds of diuers sundrie collours, by which each captaine is knowne of his company, yet they vse drummes and phyfes to summon and incite them to fight: the battaile

finished, all the army is set in readinesse, and viewed by the Register (who is one of the noble men) that they may know, who and how many were slaine in the fight, and for the ordaining of others in their places.

In all their assemblies and banquets they pray for the souldiours, but more deuoutly for such as were slaine in defence of their country, esteeming those happy and blessed, that died not at home, amidst the sorrow and lamentations of their wiues and children, but abroad amongst the out cries of their enemies, clattering of armour, and shattering of speares.

They describe, extoll and chaunt out the victories of their ancestors, thinking thereby to make their souldiours more forward and couragious: Their buildings and dwelling houses bee made for the most part of timber and morter, and very few of stone, vnlesse the houses of great men, Bathes and Temples, which be commonly builded of stone, & yet there be some of the Plebeians, or common people, of such exceeding wealth, as some one alone is able of himselfe to furnish and set forth a whole army, but beeing (as indeed they are) very frugal, and shunning all sumptuousnesse, they cherish humility, and patiently indure this voluntary pouerty. And for this cause they vtterly renounce all pictures, and so much abhorre and detest the caruing of Images, as they terme Christians Idolaters, because they bee delighted in these things, contending that they affirme the truth in saying so: They vse no seales at all to their letters, neither the King nor no man else, but giue credit so soone as they heare the name of him that sent it, or view the stile of the writer, neither is there any vse of belles, no not so much as any of the Christians that dwelleth amongst them

them are once permitted to vse them. They play at no game for money or any thing else, but persecute all gamesters with many ignominies and reproaches, no man of what dignitie, estate or condition soeuer hee is of, desireth to sit vpon any stoole, forme or seate, to sustaine him from the ground, but disposing and placeing his bodie, and garments, in comelie and decent order, sitteth him downe vpon the ground, as children doe: The table whereupon they eate their meate, is made (for the most part) of an oxe-hide, or of a stagges skin vndrest and the haire on, beeing made rounde and some foure or fiue handfull in breadth, and with many iron rings sowed vnto the sides thereof, through which they put a leatherne thong, by which deuise, it is opened, shut and carried like a purse.

No one doth enter into any house, Church or other place wherein they may sit, but they must first put off their shooes, for they account it vnhoneſt and vndecent, for any one to sit with his shooes on, and therefore they vse such manner of shooes as they can easily put off and on.

The places wherein they sit either in their houses or Churches are couered with course woollen blankets, or else with mats, and sometimes by reason of the baseneſſe and vncleanneſſe of the places, they be borded or plancked. Both men and women weare long and large garments, made open with a slit before, that they may the better couer, and bend themselues when they purge their bodies of there naturall excrementes, in doing whereof, they bee very precise that they turne not their faces towardes the Sunne rysing, which way the doe turne themselues when they pray, they bee very carefull

likewise, that in doing thereof, no one see them, least their shamefull and vncleane partes should bee discouered, the men make water as the women doe with vs, bending themselues, for if any man doth pisse standing, hee is of all men held either for an Idiot or an hereticke: They bee compelled by a law, to abstaine from wine as the nurse, garder, or seminary of all sinne and filthinesse, yet they eate grapes and drinke Muste.

Friday a solemne holy day with the Turkes.

They abstaine likewise from all swines flesh and swines bloud, and from all carraine, and things that die of themselues, eating all other things that bee to bee eaten and mans meate, the Turkes keepe Friday holiday with as much deuotion and religion, as wee do our Lords day, or the Iewes their sabboth.

In euery Cittie is one principall Church, into which vpon that day in the after-noone, all people assemble themselues to praier, and praier beeing solemnly ended, they haue a sermon, wherein they acknowledge one God and that there is none like or equall vnto him, and that *Mahomet* is his faithfull Prophet.

All the Sarrasins or Turkes ought to pray euery daie fiue times, with their faces towardes the Sunne rysing, and before they goe to praier to haue their bodies perfectly cleere, and decently to wash both fundament, yarde, hands, armes, mouth, eares, nostrils, eyes and the haires of their heads, and last of all their feete, and this they ought to do more strictly & precisely, after their companying with women, and purging their bodies, vnlesse they bee either sicke or traueling, but if at any time water bee wanting to wash in, which happeneth but verie seldome, or neuer (for that in euerie Cittie be-

be baths for that purpose) then they supply the want thereof with the dust of cleane and fresh earth: and hee which is defiled with any pollution, permits no one (as much as is possible) either to speake vnto him, or yet to see him before he be washed and made cleane: they fast fiue weeks in euery yeare very strictly, neither eating nor drinking any thing of all the day before Sunne-setting, nor accompanying with women: but from the Sunne going downe, vntill his rising the next morning they spend the whole time at their pleasures, in eating, drinking, and venerie: vppon the sixtieth day from the beginning of their fast, they celebrate their Passe-ouer, in memory of the Ramme, which was shewed vnto *Abraham* for a sacrifice in his sonnes steade: and in memorie of a certaine night, wherein they dreame their *Alcoran* was giuen them from heauen.

The Turkes ought once euery yeare also to go to the Temple which is in Mecha, both for the profession of their religion, as also to yeeld the annuall honors due vnto *Mahomet*, whose sepulchre is there kept and worshipped.

The Sarrasins force no man to forsake their faith, and Religion, neither will they perswade any one to theirs, although their *Alcoran* command them, to afflict, and by all meanes to prosecute their aduersaries in Religion and their Prophets. Whereof it commeth to passe, that in Turkie dwell people of all Sects and Religions, and euery Sect doth sacrifice vnto his God, according to their owne customes.

Moreouer, there is no great difference betwixt the Priestes, and the lay-people, betwixt their Temples, and their ordinarie habitations and dwelling houses: for it is sufficient for the Priestes to know the *Alchoran*,

and

and what things appertaine to prayer, and the worship of their law, without spending any time in meditations, or obtaining of learning, neither do they take vpon them the cure of soules, or care of churches: Sacraments they haue none, they make no obseruation of Relickes, sacred Vessels or Altars, but possessing wiues, children and families, apply their time like lay-men, in husbandrie, merchandize, buying and selling, hunting, and such like labours and exercises, to get their liuing: there is nothing vnlawfull for them to do, nor any thing prohibited: they be freed from seruitude and exactions, and be reuerenced and honoured of all men, as those that vnderstand the ceremonies of their law, gouern their churches, and be able to instruct others. They haue many and great scholes, wherein be great multitudes instructed in the ciuil lawes ordained by their kings for the gouernement and defence of their kingdome, of whome some be afterwards made rulers of Churches, and some of other secular offices.

In that sect be diuers sorts also of religious persons, of which, some liuing in woods and deserts, flie the fellowship and conuersation of all men: some other liuing in cities, practise hospitalitie towards poore trauellers, allowing them house-room and lodging at the least, if they haue not meate to refresh them, for they themselues liue by begging. There be some others likewise, that wandring through the cities, carrie wholesome and fresh water in certaine bottles, giuing thereof to drinke to euery one that demandeth. For which religious act, if any one giue them any thing, they will receiue it, though they desire nothing at all, carrying such boast and ostentation of sanctitie and religion, both in their words and deeds, manners and behauior, as they may rather be thought Angels then

men,

men, and euery one carieth a certain badge or signe, whereby he may be discerned of what profession hee is of. The Sarrasins or Turkes be very strict obseruers and maintainers of Iustice: for he that sheddeth another mans bloud, shall haue the like punishment himselfe: he that is found in adulterie, shall (together with the adulteresse) be stoned to death without mercie or delay: there is an expresse punishment also for fornicators; for hee that is found guiltie of fornication, shall suffer eight hundred stripes with a whip: A theefe for the first and second offence shall suffer the like punishment; for the third fault he shall haue his hand cut off, and his foote for the fourth: he which iniureth another shall make him satisfaction according to the quantitie of the wrong done. In case of extortion of goods and possessions, it is ordained by a law, that the thing required shall be prooued by witnesses, and that the defendant shall purge himselfe by his oath. They admit no witnesses, but such as be honest and fit persons, and whose testimonie may be taken without oath. There bee throughout the whole nation diuers Inquisitors or searchers, who finding out those that neglect the forme of prayer, to which they are all inioyned, afflict and punish them, by hanging about their neckes, a table or paper with many foxe tayles, and so leading them throughout the citie, dismisse them not, vntill they haue payd a certaine summe of money for ther libertie. And this ignominie and reproch is accounted an extreame punishment: no one that is of full age, may liue vnmarried, and euery one may haue foure lawfull wiues, and (mothers and sisters onely excepted) may marry whom they list, without respect of kindred, and besides the foure lawfull wiues, they may haue as many concubines as they please, or be able to maintaine: and as wel

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Sun 7. 61. 155.

the children that be borne of their concubines, as of their lawfull wiues, shall equally inherit their fathers goods, only this is obserued, that one sonne shall haue as much as two daughters: no one may keepe two or more wiues in one house, nor yet in one cittie, for auoyding of scolding, contention, and vnquietnesse that would bee amongst them: but in euery city they may keepe one, and the husbands haue liberty to be diuorced from their wiues three sundrie times, and so oft to take them againe: and the woman diuorced may stay with her husband that receiueth her againe, if she please. The Turkish women be very decent in their apparell, vpon their heades they weare myters, set vpon the top of their veiles, wherwith their heads beeing bound in a comely fashion, one side or edge of the veile hangeth downe vpon the right or left side of their heades, wherewith if they go from home, or come into their hushands presence at home, they may foorth-with couer or maske their whole faces, but their eyes: for the wife of a Turke dare neuer come where a company of men be gathered together: neither is it lawfull for them to go to markets to buy and sell. Likewise in their great Temple, the women haue a place farre remote from men, and shut vp so close, as no one can come to them, nor hardly see them. Which closet is not allowed for all women, but onely for the wiues of noble men or heade Officers, and that onely vpon Friday, at their noone-tide prayer, which they obserue with great solemnitie (as is said) and at no times else. There is seldome any speech or conference betwixt men and women, in any publike place, it beeing so out of custome, as if you should stay with them a whole yeare, you shold hardly see it once, but for a man to sit or ride with a woman, is accounted monstrous:

monstrous: married couples do neuer dally or chide in the presence of others, for the husbands do neuer remitte the least iot of their authoritie ouer their wiues, neither will the wiues omit their obedience towards their husbands. The great Lords that cannot alwaies tarry with their wiues themselues, depute and set Eunuchs to be keepers ouer them, which obserue and watch them so warily, as it is vnpossible for them to talke with any man but their husbands, or to play false play with their husbands.

To conclude, the Sarrasins yeeld so much credit to *Mahomet* and his lawes, as they promise assured happines and saluation to the keepers thereof: to wit, a paradise abounding with all pleasures, a garden situated in a pure and temperate Climate, watered on all parts with most sweete and delectable waters, where they shall enioy all things at pleasure; dainties of all sorts to feede them, silkes and purple to cloath them, beautifull damsels euer readie at a call to attend them with siluer and golden vessels, and that Angels shall bee their cuppe-bearers, and minister vnto them milke in golden cuppes, and red wines in siluer.

And on the other side, they threaten hell, and eternall damnation to the transgressors of his lawes. And this also they firmely beleeue, that though a man haue beene neuer so great a sinner, yet if at his death, he onely beleeue in God and in *Mahomet*, he shall be saued.

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CAP. 12.



HRIST Iesus (the true and euerlasting Sonne of God the Father omnipotent, the second Person in the holy, indiuidual, coequall, and eternall Trinitie, by his incomprehensible decree and mysterie hidden from the world, to the end that hee might raise and reduce vs miserable, and vnfortunate wretches, lost and forlorne by the disobedience of our fore-fathers *Adam* and *Eue*, and therefore for many ages exiled and excluded out of the heauenly countrie, and in heauen to repaire the auncient ruine of *Lucifer*, and the Angels for pride expelled thence, (for supply of which vacancie we were chiefly created,) was, one thousand, sixe hundred and ten yeares since (by the co-operation and working of the holy Ghost) conceiued man, and borne in Iudæa of the blessed Virgin *Mary*, being of the house and lineage of *Dauid*: from the thirtith yeare of whose age vnto the 34. (at which time through the enuie and hatred of the Iewes, he was crucified,) he trauersed ouer all the land of Iudæa, exhorting the Iewes, from the ancient law of *Moses*; and the Gentils, from the prophane worship of Idols, vnto his new doctrine and religion: those followers which he could get, he called his disciples; out of which, electing twelue, and appearing vnto them aliue after his death, (as hee had fore-told them he would) he gaue them commission, that as his Legats and Apostles, they shold go into all places of the world, and preach to all people such things as they had seene and learned of him. *Simon Peter* (who long before

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was by Christ ordained chiefe head & ruler of his Church after him, when (after the receiuing of the holy Ghost) the Apostles went some to one people, some to another to preach, as they were allotted and sent) came first to Antioch, where consulting and erecting a Church, *or chiefe seat or Chaire for the practise of Religion*: he, with many other of the Apostles which often repaired vnto him, celebrated a Councel; in which, amongst other things, it was decreed, that the professors and imbracers of Christs doctrine, and true religion, should after him be called Christians. This chiefe Chaire of the Church beeing afterwards translated from Antioch to Rome, he and his successours were very carefull and vigilant to reduce the Christian religion (being as yet indigested, vnpolished, and little practised) and the professors thereof into better order & vniformity. Out of the law of *Moses*, (which Christ came not to abolish, but to fulfill) out of the ciuill and politick gouernment of Romans, Greeks, and Aegyptians, and out of both sacred and prophane rites, lawes, & ceremonies of other nations, but most especially by the wholesome doctrine and direction of Christ Iesus, and the inspiration of the holy Spirit: when they had vndertaken this busines, and saw that not only among the Hebrewes, but in al other nations else, the people be diuided into religious and laitie, and that all of them by an excellent subordination, are in dignity and degrees different one from another: as that the Emperor of Rome was Monarch of the whole world, and that next vnto him were Consuls, Patricians, & Senators, by whose direction and aduice, the state and common-wealth was well gouerned. Again, that in euery other country of the world were Kings, Dukes, Earles, Presidents, Lieutenants, Deputies, Tribunes of souldiers, Tribunes of the common-people,

Prætors,

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Prętors, Captains, Centurions, Decurions, Quaternions, Sheriffes, Treasurers, Ouer-seers, Portars, Secretaries, and Sergeants, and many priuate people of both sexe. That in the temple of the fained gods, the king was chiefe sacrificer, and that there were Arch-Flammins, Proto-Flammins, Flammins, and Priests. That also amongst the Hebrewes the High Priest was chiefe sacrificer, vnder whome were inferiour Priests, Leuites, Nazareans, Extinguishers of lights, Exorcists, Porters, Clerkes, and Singers. That amongst the Greekes were Captaines of thousands, Captaines of hundreds, Captaines of fifty, Gouernours ouer ten, and rulers ouer fiue: and that besides these, as wel amongst the Greeks as Latines, there were diuers sorts of conuents, and religious houses both for men and women, as the Sadduces, Esseyes, and Pharisies, amongst the Iewes: the Salij, Diales, and Vestales amongst the Romanes. All the holy Apostles, (as *Peter*, and those which succeeded him in the chaire of Rome) agreed & established, that the vniuersal, Apostolike, most holy, and high Bishop of Rome should euer after be called the Pope, that is to say, the father of his countrie: and that he should proceede and gouerne the Catholike Romane Church: as the Emperour of Rome was Monarch ouer the whole world, and that as the Consuls were next in office and authoritie to the Emperour, and were euer two in number, so should there bee foure Patriarkes in the Church of God, that in degree and dignitie should be next vnto the Pope: whereof one was seated at Constantinople, another at Antioch, the third at Alexandria, and the fourth at Ierusalem. That the Senators of Rome should be expressed by Cardinals, that such Kings or Princes as gouerned three Dukedomes, should be equalled with Primates that should gouerne theree

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Archbishops, and that the Archb. or Metrapolitans shold be compared to Dukes: that as the Dukes had Earles vnder them, so should Bishops be vnder the Archbishops.

That Bishops likewise should be resembled vnto Earles, their Assistants and Suffragans vnto Præsidents, and Provosts vnto Lieutenants: Arch-priests should supply the place of Tribunes of the soldiers: for Tribunes of the people were ordained Chancelors, and Arch-deacons were put in the place of Prętors: for Centurions were placed Deanes, parish Priests for Decurions and other Prelates, and Ministers for Aduocates and Atturneys: Deacons represented the Ædiles, Sub-deacons the Quaternions, Exorcists the Duumuiri, *hostiarii* or dore-keepers, the treasurers, readers, singers, and Poets, the Porters of the Court, and Acolites, and Priests, Ministers, the Secretaries & Taper-bearers: decreeing, that all these sundry Orders of Church-officers should be called by one generall name, *Clerkes*, of the Greeke word (*Cleros*) a lotte, or chance, whereby at first they were elected out of the people for Gods part, or portion of inheritance. This done, they ordained, that seuen sorts of these Clerkes should be of more speciall name and note then the rest, as hauing euery one his peculiar function, habit and dignitie in the church, and that they should be al readie to attend vpon the altar, when the Bishop of Rome doth sacrifice, to wit, the Pope himself, Bish. Priests, Deacons, Subd. Priests, and singing men.

Whereof the clergie be so called.

The office of Bishops, is to giue orders, to veile virgins, to consecrate Bishops, to confirme children by imposition of hands, to dedicate Temples, to degrade Priests frō their functions, and to put them in againe vpon their reformation, to celebrate Councels, to make Chrismes & vnctiōs, to hallow vestiments and Church vessels, and to do any

other things which meaner Priests may do as well as they, as to cathechise and baptize, to make and consecrate the Sacrament of the Altar, and to communicate it to others, to pronounce absolution to the penitent, to restraine the stubborn, and to preach, and declare the Gospel of Christ.

The crownes of their heades must bee shauen round like the Nazareans, and they ought neither to weare lockes, nor long beards: they are bound to perpetuall chastitie, and they haue the command and preheminence ouer other priests: their liuings and maintenance ought to be onely of first firuites, tythes, & oblations: nor may they meddle or busie themselues in worldly matters, their apparell and conuersation should be decent, comely, & honest, and they are tyed onely to serue God and the Church, and to occupy and employ themselues seriously in reading the holy Scriptures, that thereby they may perfectly know al things which belong to Christian Religion, wherin they are bound to instruct others.

There be diuers conuenticles, and houses of religious persons, both men & women, as Benedictines, Friars preachers, Franciscans, Augustines, Bernardines, Antonians, Ioannites, Carthusians, Premonstratentrians, Carmelites, Cistertians, & many others, euery one of which Orders, haue distinct habits and customes different one from another, by the rules which they haue priuatly set downe, and prescribed for themselues to liue vnder. And all of these professe perpetuall chastity, obedience, and wilfull pouertie, & liue for the most part a solitary life: for which cause they were called Monkes, as men liuing a monasticall kind of life. Some of these Orders haue for their heads and gouernors of their houses and societies, Abbots: some Prouosts, and some Priors, but the Bishops be onely subiect to the

Bishop

Bishop of Rome: most of these Orders weare hoodes or cowles, though not all of one colour, and abstaine wholy from flesh. Bishops when they offer vp the sacrifice of the Masse, were cõmanded by that sacred Synod, to bee attired in holy vestures; which for their perfection are borrowed out of the law of *Moses*: & of these garments be 15. to wit, the Sandals, the Amice, the long Albe that reacheth down to their anckles, the Girdle, the Stole, the Maniple, the purple Coate with wide sleeues, the Gloues, the Ring, the Linnen garment called *Castula*, the Napkin or Sudary, the Pall or Cope, the Myter, the Crozier staffe, & a chaire standing nere the altar for him to sit in: of these 15. church-ornaments, six were made common, as well to other inferiour Priests, as to Bishops, that is to say, the Amice, the long Albe, the Girdle, the Stole, the Manuple, & the *Castula*: besides these 15. sundry sorts of garments, the Pope (by the donation of the Emperor *Constantine* the Great) weareth in the celebration of the Masse, all the Robes vsed by the Emperors of Rome, as the scarlet coate, the short purple cloake, the scepter, and the triple Diadem, and with these he is arrayed in the Vestry: when he saith Masse vppon any sollemne festiuall dayes, and from thence goeth to the Altar attended with a priest on his right side, and a Deacon on his left, before him goeth a sub-Deacon, with a book in his hand shut, two taper-bearers, & one with a censor burning incense: when he approcheth nere to the Altar, hee puts off his myter, and kneeling down with his attendants vpon the lowest step, pronounceth the *Confiteor*, or publike confession of sinners, and then ascending vp to the altar, he openeth the booke and kisseth it, and so proceedeth to the celebration of all the ceremonies belonging to that sacrifice, the sub-deacon reading the Epistle, and the deacon the Gospell.

Bishopps, and all other eminent Priests, bee likewise bound to prayse God euery day seuen times, and to vse one certaine order and forme of prayer, and not onely to do so themselues, but to giue commandement to all inferior Priests whatsoeuer, vnder their charge and iurisdiction to do the like, as to say Euensong in the afternoone, Compline in the twy-light, Mattins in the morning, and their houres at the first, third, sixt, and ninth houre of the day, and that all this (if it be possible) should be done in the Church, humbly kneeling or standing before the Altar, with their faces towards the East: The Lords prayer, and the Apostles Creed were then vsed to be sayd, as they are now at this day.

Saint *Hierome* (at the instance of Pope *Damasus*) distributed and digested the Psalmes by the dayes, assigning to euery houre his proper Psalmes and their number, as nine at nocturns vpon holy dayes, and 12. vpon working daies, for the laudes at Mattins fiue, fiue at euen-song, and at all other houres three: and it was chiefly he, that disposed and set in order the Gospels, Epistles, & all other things which as yet be read out of the old & new Testament, sauing only the hymnes. *Damasus* diuiding the Quire of singing men into two parts, appointed them to sing in course the Anthemes written by S. *Ambrose* Bishop of Millaine, & added *Gloria Patri* to the end of euery Antheme. The Toletan & Agathon Councels allowed the lessons & hymnes which be read before euery houre: The prayers, grails, tracts alleluias, offertories, communions in the Masse, anthems, versicles, tropes, and other things sung and read to the honor of God in the office of the Masse, as well for the day as night, were penned by S. *Gregory*, *Gelasius*, *Ambros.* and diuers others of the holy Fathers, not all at once, but at diuers times.

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The Masse (for so is that sacrifice called) was celebrated at the first in that simple furniture and plaine manner, as it is now vsed vpon Easter Eue. Pope *Celestinus* added the Priests manner of entrance to the altar, the *Gloria in excelsis* was annexed by *Telesphorus*, the hymne which begins *Et in terra*, was composed by *Hillarie* Bishop of Poictiers, and was afterwards by *Symachus* ordained to be sung.

The salutations taken out of the booke of *Ruth*, which the priest pronounceth 7. times in the Masse, by saying, *Dominus vobiscum*, were appointed by *Clement* & *Anacletus*: *Gelasius* disposed the rest to the offertory, in the Order they be now vsed, except the *Sequentiæ* which are said after the Masse, and these *Nicholas* added, & the Apostles Creed which *Damasus* annexed vnto them out of the Constantinopolitan councell. The Sermon which is preached to the people, by the priest or deacon standing in a pulpit, vppon holy-daies, was rather vsed by tradition, after the examples of *Nehemias* or *Esdras* then instituted by any other, in which Sermon the people that be present at Masse, bee admonished to communicate, as in duty they are bound, and that they should imbrace mutual loue, that they should be purged from their sins, & not be polluted with vices, when they receiue the Sacrament of the altar: and for that cause he concludeth his Sermon, with the publike confession of sinners: he declareth moreouer vnto them the contents of the old and new Testament, and putteth them in mind of the ten Commandements, the twelue Articles of our beleefe, the seuen Sacraments of the Church, the liues and Martyrdomes of Saints, the holy-dayes, and fasting daies instituted and ordained by the Church, the vices and vertues, and all other things necessarie for a Christian to know.

Pope *Gregory* added the Offertory to the Masse, and *Leo* the Prefaces, *Gelasius* and *Sixtus* the greater and lesser Canons, and *Gregory* the Lords prayer out of the Gospell of Saint *Mathew*: *Martial*, Saint *Peters* Disciple, instituted, that Bishoppes should giue the benediction: and *Innocentius*, that inferior Priests should offer the *Pax*: *Agnus Dei* was adioyned by *Sergius*, the Communion by *Gregorie*, and the Conclusion, in these wordes, *Ite, missa est*, *Benedicamus Domino*, or *Deo gratias*, was inuented by Pope *Leo*.

The Creed. The twelue Articles of our Faith, which the holy Apostles haue commanded euery one, not onely to acknowledge, but most constantly to beleeue, be these following: The first, that there is one God in Trinitie, the Father Almightie, Maker of heauen and earth: the second, That Iesus Christ is his onely begotten Sonne our Lord: the third, that he was conceiued of the holy Ghost, borne of the Virgin *Mary*: the fourth, that he suffered vnder *Pontius Pilate*, was crucified, dead, and buried: the fift, that he descended into hell, and the third day rose againe from the dead: the sixt, that he ascended into heauen, and that there hee sitteth on the right hand of God the Father Almighty: the seuenth, that he shall come againe in glorie to iudge both the quicke and the dead: the eight, that there is a holy Ghost: the ninth, that there is a holy Catholike Church: the tenth, that there is a Communion of Saints, and remission of sinnes: the eleuenth, that there is a resurrection of the flesh: and the twelfth, that there is an eternall life after death in another world.

The 10. Commandements. The tenne Commandements which were written with the finger of God, and deliuered by the hands of his seruant *Moses*, to the people of Israel, and which he willed

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vs to obserue and keepe, be these following. The first, to beleeue, that there is one God: the second, not to take the name of God in vaine: the third, to keepe holy the Sabbath day: the fourth, to honour our fathers and betters: the fift, to do no murther: the sixt, not to commit adulterie: the seuenth, not to steale: the eighth, not to beare false witnesse: the ninth, not to couet other mens goods: and the tenth, not to desire another mans wife, nor any thing that is his.

The seuen Sacraments.

The seuen Sacraments of the Church, which bee included in the last fiue Articles of our faith, and which the holy Fathers haue commanded vs to beleeue, be these following: First, Baptisme, and this Sacrament heretofore (as it was established by a canonicall sanction) was not ministred vnto any, (vnlesse vpon very vrgent necessitie) but vnto such as were afore-hand well instructed in the faith, and sufficiently catechised and examined thereof seuen sundrie times, to wit, vpon certaine dayes in Lent, and vppon the vigils of Easter, and Penticost, beeing the vsuall times for consecration in all Parishes. But this Sacrament beeing aboue all the rest most necessarie vnto saluation, and least any one should depart out of this life, without the benefit thereof, it was ordained, that as soon as an infant was borne, he should haue God-fathers procured for him, to be his witnesses or sureties, and that then the child, beeing brought by his God-fathers before the church doore, the Priest, (standing there for the purpose) should demand of the child, before he dippe him in the holy Font, whether he will forsake the Diuell and all his pompes, and whether he stedfastly beleeue all the Articles of the Christian faith, and the God-fathers affirming on his behalfe, the Priest bloweth three times in the

Infants face, and when he hath exorcized and catechized him, he doth theſe ſeuen things in order vnto the child: firſt, he putteth hallowed ſalt into his mouth, ſecondly, hee annointeth his eyes, eares, and noſtrils with earth moyſtened with his ſpittle, thirdly, (giuing him his name after which he ſhall be called) he marketh him with the ſigne of the croſſe vpon his breaſt and backe with hallowed oyle: fourthly, inuocating the name of the bleſſed Trinitie, the Father, Sonne, and holy Ghoſt, (in whoſe name all other Sacraments are miniſtred) three times, he dippeth or ducketh him into the water, or elſe powreth water vpon him three times in forme of a croſſe: fiftly, (dipping his thomb into the holy Chryſme) he ſigneth his fore-head with the ſigne of the croſſe: ſixtly, hee couereth him with a white garment: and ſeuenthly and laſtly, putteth into his hands a burning candle.

It was ordained by the Agathon Councell, that Iewes before they were baptized, ſhold be inſtructed in the Chriſtian faith nine moneths, and faſt forty daies, and that they ſhould refuſe all their ſubſtance, make free their bond-ſeruants, and put from them their children, (if they had any ſuch) as were circumcized after the lawe of *Moſes*: and for thoſe cauſes it is no maruell, that the Iewes bee ſo hardly induced to receiue the Sacrament of Baptiſme.

2 The ſecond Sacrament, is Confirmation, which is giuen onely by the Biſhop in the Church before the altar, to children of fourteene yeares of age or vpwards, and if it may be, while they be faſting; in this manner: All the children which come to be confirmed, beeing there preſent with their god-fathers, the biſhop (hauing ſaid a prayer ouer each of them) dips his thombe into moiſt Chriſme, ſigning

signing euery one of their foreheads with the signe of the crosse, *In the name of the Father, and of the Sonne, and of the holy Ghost*, and for their better remembrance, and to the end they should not require this Sacrament againe, he giueth euery one a blow vpon his right cheeke, and then the Godfathers (for feare least the moist vnction should runne off or be wiped away through negligence or careleſseneſſe) bind their foreheads with a linnen cloth, (which they bring with them for that purpose) and that cloth they may not put off vntill the seuenth day after. And such force haue the holy fathers attributed to this Sacrament, as if a man dislike of his name he tooke in his Baptisme, in taking of this Sacramēt he may haue it changed into an other name by the Bishop.



3 The third Sacrament is the Sacrament of holy orders, which in the primitiue Church was likewise ministred by the Bishop, and that only in the month of December, but now it is ministred at six times in the yeer appointed for that purpose, that is to say vpon the Saterdaies of al those 4. feasts called Ember weekes, which were ordained for that end, vpon the Saterday called (*Sitientes*) which is the Saterday before passion Sunday, & vpon the eue of the blessed Passouer: and then to men only, and to such whose condition of life, hability of body, & quality of minde is sufficiently knowne and approued: There be seuen orders of Priests or (according to some) nine, all of which (as the holy fathers haue euer bin of opinion) haue imprinted in their hearts, by their holy orders, such special caracters of grace, as they be euer after held holy & sanctified: which be singing men or organists, doorekeepers, readers, Exorcists, Priests, Ministers or Acolits, Subdecōs, Deacons, Priests & Bishops, & yet it is held to be but one

Sacrament

Sacrament, not many, by reason of the finall office, which is to consecrate the Lords body: Euery one of these nine orders of Priests hath his peculiar office in the Church, & ornaments allowed him by the Toletan councel, to distinguish him from the rest, for the doore keepers, or sextons are to defend and keepe the Churches, and to open & shut them, and therefore a key is giuen vnto them when they be ordained: to the readers that haue power to read the old Testament, and holy histories, is giuen a booke; the office of Exorcists is to dispossesse such as bee possessed with euil spirits, and haue a booke giuen vnto them, wherein be contained those exorcismes for a marke to signifie that office. The office of the Acolites is to set the candlesticks vpon the Altar, and to light the tapers, as also to set in readinesse the vyoles or pots of water, & to carry them away when masse is done, and therefore be they manifested by carrying a candlesticke with a taper in it, and an empty vial or cruet. The Subdeacons are to take the oblations, to handle the chalice and patin, and make them ready for the sacrifice, and to administer wine and water to the Deacons in the vials, and therefore the Bishop giueth them a chalice and a patin, and the Archdeacon, cruets ful of wine & water, and a towel. The Deacons proper function is to preach the word of God to the people, and to be assistant to the priests in the holy misteries of the Church, and to them is giuen the booke of the New-Testament & a stole cast crosse ouer one shoulder like a yoake. The power of the priests is to consecrate the Lords body, to pray for sinners, and (by enioyning them penance) to reconcile them againe vnto God, and therefore is he honored with a chalice ful of wine, a patin with the hoast vpō it, a stole hanging on both shoulders, and the linnen garment called Castula.

stula. What is giuen to Bishops at their consecrations, you haue heard before, and they be euer ordained & consecrated, about three of the clocke on the Lords day at the celebration of the office of the masse, before the reading of the Gospel, by three other Bishops whereof the Metrapolitan to be one, who doe it by laying there hands, and a booke vpon his head: In the primitiue Church there was little difference betwixt Bishops and other priests, for al of them by common consent did ioyne together in the gouernment of the Church, til such dissentions grew among them, as euery one would call himselfe not of Christ, but rather of him by whom he was baptised, as one of *Paule*, an other of *Apollo*, a third of *Cephas*. And therefore for the auoiding of schismes, & maintayning an vniformity in the Church, the holy fathers though it necessary to establish a decree that al which should euer after be baptised shold he called by one general appellation Christians, of Christ, and that euery Prouince should bee gouerned by one Priest, or more, according to the quantity & bignesse, who for their grauity and reuerence should be called Bishops, and they should gouerne and instruct both lay people & clergy that were vnder their charge, not after their owne wils and pleasures as was vied before, but according to the prescript rules, canons and ordinances of the Church of Rome and holy Councels, and then by the permission & furtherance of good and holy Princes, all Kingdomes throughout the Christian world were deuided into Dioceses, the Dioceese into Shires and Counties, and they againe into seueral parrishes, which good and godly ordinance both for clergy and laytie, is yet of that validity & estimation as the people of euery village yeeld there obedience to their parish Priest, the parish Priest to the Deane,

Deane, the Deane to the Bishop, the Bishop to the Archbishop, the Archbishop to the Primate or Patriarch, the primate or Patriarch to the Legate, the Legate to the Pope, the Pope to general councels, and general councels only vnto God.

4 The fourth Sacrament is the most holsome Sacramẽt of the body & bloud of our Lord & Sauiour Iesus Christ, & euery priest that is duly called & ordained according to the rules of the Church, and intendeth to consecrate, may (by obseruing the vsual forme of words vsed in the consecration) make the true body of Christ of a peece of wheaten bread, and of wine his right and perfect bloud. And this Sacrament the same Lord Iesus Christ in the night before he suffered his bitter passion, did celebrate with his disciples, consecrating it, and ordaining that it should euer after be celebrated and eaten in remembrance of him. It behoueth euery one that receiueth this Sacrament to bee strong in faith, that he may beleeue and credit these thirteene things following: First that he beleeue the transmutation or transubstantiation of the bread and wine into the body and bloud of Christ: Secondly that though this be done euery day, yet is not the body of Christ thereby augmented: Thirdly that the body of Christ is not diminished, though it be eatẽ euery day: Fourthly that though this Sacrament be deuided into many parts, that yet the whole and intire body of Christ remaineth in euery little particle: Fiftly, that though it be eaten of wicked & malicious men, yet is not the Sacrament thereby defiled: Sixtly, that to those which receiue it worthily, & as they ought, it bringeth saluation, & eternal damnation to those which receiue it vnworthily: Seuenthly, that when it is eaten it conuerteth not into the nature & property of him that

eateth

eateth it, as other meate doth, but rather conuerteth the eater into the nature of the Sacrament rightly, that being eaten it is taken vp into heauen without hurt: Ninthly that in euery little forme of bread and wine is comprehended the great and incomprehenſible God and Man Chriſt Ieſus: Tenthly that one and the ſame body of Chriſt is receiued and taken at one moment in diuers places of diuers men, and vnder a diuers forme: Eleuenthly, that the ſubſtance of the bread being turned into the true body of Chriſt, and the ſubſtance of the wine into his bloud, the natural accidents of bread and wine doe yet remaine, and that they are not receiued in forme of fleſh and bloud: Twelfthly, that vnto thoſe that eate it worthily, it bringeth twelue great commodities, which are expreſſed in theſe verſes following.

Inflammat, memorat, ſubſtentat, roborat, auget
Hoſtia ſpem, purgat, reficit, vitam dat, & vnit,
Confirmat fidem, minuit, fomitemq; remittit.

The effect whereof is, that the hoaſt inflameth, remembreth, ſuſtaineth, ſtrengthneth and augmenteth our hope. It purgeth, refreſheth, quickneth and vniteth: It confirmeth our faith and mitigateth and vtterly quencheth in vs all concupiſcence.

Laſtly, that it is wonderfull good and profitable for all thoſe for whom the prieſt ſpecially offereth it as a ſacrifice, be they liuing or dead, and that therefore it is called the communion or Sacrament of the Euchariſt: In the beginning of Chriſtian religion, & yet in ſome places, there was conſecrated at one time ſuch a loafe of bread, as being afterwards cut into ſmall mamocks by the prieſt, and laid vpon a ſawcer, or plate, might well ſerue all the commu-

communicants that were present at the sacrifice, and at that time did Christians communicate thereof dayly. And afterwards they were limitted to receiue it only vpon sundaies, but when the Church perceiued that this sacrament was not taken euery sunday so worthily and with such due obseruation as was fitting, it was ordained that euery Christian man of perfect reason & vnderstanding, should with all diligence he could, and with his best preparation both of body and soule, receiue the same thrice a yeere, or at the least euery yeere once at Easter, as also when hee found himselfe in any danger of death, as a ready preparatiue against al perils, by which name it is often called.

5 Matrimony (which is a lawfull coniunction of man and wife, instituted and ordained by the law of God, the law of nature, & the law of nations) is the fift Sacrament: and the holy fathers in Christian piety haue commanded, that but one marriage shall be solemnized at one time, and that it shal not be done in secret, but publikely, either in the Church or Church-porch, but most commonly in the Church-porch, where the priest meeting the parties that are to be married, first asketh of the man, and then of the woman, whether they be willing to be contracted, who answering that they are content and agreed (which is a thing most necessary in that Sacrament) he taketh them by the right hands, & ioyning them togither in the name of the blessed and indeuided trinity in vnity, the Father Sonne, and holy Ghost, hee admonisheth and exhorteth them, that being euer mindefull of this vnion and holy communion they neuer after forsake one an other, but to liue in mutual loue, honor and obedience one to an other, that they should not desire one an others company for lust, but for procreation of children, and that they should

bring

bring vp their children honestly, carefully, and in the feare of God, this done he marrieth them with the ring, and sprinkleth holy water on them, and then putting on his stole which is thither brought him, he leadeth them into the church, and causing them to kneele humbly before the Altar, there blesseth them (if they were not blessed before) the woman when she is married hath her haire tied vp with a red fillet or headband, and a white veile ouer it, without which veile or head couer, it is neuer lawful for her after that time to goe abroad, or to be in the company of men: There be twelue impediments that hinder marriage before it be solemnized, and dissolue it after it is contracted, that is to say, the error or mistaking of either party, the breach of some condition, kindred, a manifest offence, disparity of religion, violence or forcible rauishment from their parents, holy orders, breach of reputation, publike defamation, affinity, and dissability to performe the act of matrimony.

6 The sixt Sacrament of the church is penance, which is giuen by Christ as a second repaire of our shipwrake, and euery Christian man is bound vndoubtedly to beleeue, that this Sacrament consisteth of these foure things, to wit, repentance for sins past, cannonical confession, absolution, and satisfaction: for he that will be partaker of this Sacrament must first of al repent & be sorrowful in his very soule, that through his grieuous and heinous sins hee hath lost that purity and innocency which he once had, either by the Sacrament of Baptisme, or by this Sacrament formerly receiued, & his griefe must be so hearty & effectual, as he must thereby assuredly hope to bee reconciled againe vnto God, then must he humbly acknowledge, and make verball recitall vnto some reuerent priest his confessor

fessor(as vnto the vicar and minister of God)of al thse sins & offences,as were causers of the losse of that innocency, & stirred vp the wrath of God against him,& then let him firmly beleeue, that such power and authority is giuen by Christ vnto his priests & ministers on earth,that they can cleerely absolue him from al such sins as he confesseth & is heartily sory for. Lastly for a satisfaction & amends for al his sins,let him with alacrity & cheerefulnes vndergo & do whatsoeuer his confessor shall enioyne him, beleeuing most stedfastly that he is absolued from al his sins,as soone as the priest hath pronounced the words of absolution.

7 The seuenth and last Sacrament is the Sacrament of extreame vnction,which is ministred with oyle,which for that purpose is yeerely consecrated and hallowed in euery Dioceſſe by the bishop himselfe vpon the thursday before Easterday as the holy Chrisme is cõsecrated by the priest. This Sacrament according to the councel of the holy Apostle Saint *Iames*,& the institutiõ of Pope *Felix* the 4.is ministred only to such as are at the point of death & of ful age,and not then neither,vnlesse they desire it,and by the prescript form & repeating of the words of the Sacramẽt, & often inuocation of the Saints those parts of the body being annointed which are the seats of the fiue sences,seeing, hearing, tasting, smelling and touching,and are the chiefest instrumẽts in offending,as the mouth,eyes,eares, nose hands and feet; the holy fathers haue bin euer of this opinion,and firme beleefe,that he which is so anointed & receiueth it worthily,is not only thereby remitted & purged frõ al his light and venial sins, but is either sodenly restored to his former health,or else yeeldeth vp his spirit in more tranquility and peace of conscience.

The festiual daies which were cõmanded to be obserued in the

The festiuall dayes which were commanded to be obserued in the Church throughout the yeare, begin with the Aduent of our Lord Iesus Christ: In which by the institution of Saint *Peter* (in the month of December,) the continuall exercise of fasting and prayer was commanded for full three weekes and a halfe together, before the feast of the Natiuity of our Lord, with vs called Christmas, which with all ioy and solemnity is celebrated all the last eight dayes of December. The yeare is deuided into 52. weekes, the weekes into twelue months, and euery month (for the most part) into thirty dayes: vpon the first day of Ianuary the Church celebrateth the circumcision of our Lord, according to the law of *Moses*: Vpon the third day after is represented vnto vs, how our Sauiour Christ, by the adoration of the three Kings, and his beeing Baptised of *Iohn* in the riuer Iordane, laid the foundation of the new law: vpon the second of February is shewed how his imaculate mother, shewing her selfe obedient to the ceremonies of the Iewes, presented her sonne Iesus in the Temple, and was purified, in memory whereof there is on that day a solemne procession vsed by the Church, and all the tapers and wax lights bee then hallowed: Vpon the 25. day of March is represented vnto vs the Annuntiation of the birth of Christ to the Virgin *Mary*, by the Angel; and how he was conceiued in her wombe by the inspiration of the holy ghost, at which time is commended vnto vs also the remembrance of the forty daies, which our Sauiour, when he liued here on earth amongst vs, vouchsafed to fast, willing vs likewise to fast that time after his example, & then to celebrate his passion and death, which willingly he offered himselfe to suffer, to enfranchise and redeeme vs from the thraldome and slauery of the diuell. Vpon the last day

The festiuall dayes, throughout the yeare.

of which feast (which often falleth out in Aprill) is solemnised the greatest of all feasts, how Christ hauing conquered death descended into hell; where after hee had ouercome the Diuell he returned aliue againe to his Disciples and in a glorified body appeared vnto them. In May is solemnized his Ascension into Heauen, by his owne vertue in the sight of al his Disciples, at which time by the ordinance of Saint *Mamertine* Bishoppe of Vienna it was instituted that throughout the whole Christian world Pilgrimages and processions should bee vsed vpon that day from one Church to an other. In Iune, and sometimes in May is the feast of the comming of the Holy Ghost, who being before promised was on that day infused vpon all the Disciples of our Sauiour Christ appearing vnto them in the forme of fiery tongs; by vertue whereof they spake and vnderstood the languages of all nations. The eight day after is the feast of the blessed Trinity, and then out of the first decretal of Pope *Vrban* the sixt, the feast of *Corpus Christi* was instituted and with great solemnity generally celebrated the fifth day after Trinity Sunday, as a perpetual memoriall of the most wholesome Sacrament of the body and bloud of Christ, by him bequeathed vnto vs in his last supper, vnder the formes of bread and wine, and continually of vs to be seene and eaten after his departure: vpon the fifteenth day of Iuly wee are put in minde (by a new festiuity) of the departure of the blessed Apostles according to their seueral alotment, the twelfth yeare after the assention of our Lord into heauen, to preach the Gospell vnto all nations of the world: The death of the Mother of Christ is celebrated the fifteenth day of August and her natiuity the eight of September: How, being presented in the Temple, she continued in the dayly seruice of God,

God, from three yeares of age till shee was maryageable, is shewed the one and twentih day of nouember: vpon the eight day of December the Church reuerenceth her immaculate conception of her long barren parents. And the second of Iuly how passing ouer the Mountaines shee visited her Cosin *Elizabeth*. There are likewise holy-daies dedicated to the memory of the twelue Apostles, of whom some were martirs, some confessors, and some Virgins, as namely the twenty foure of February to Saint *Mathias*, the twenty fiue of Aprill to Saint *Marke* the Euangelist, on which day Saint *Gregory* ordained the litanies, called the greater litanies, to be said. To Saint *Philip* and *Iacob*, the elder, the first of May, to Saint *Peter* and *Paul*, the twenty nine of Iune, the twenty foure day of which moneth is dedicated to the natiuity of Saint *Iohn Baptist*, the twenty fiue of Iuly to Saint *Iames* the younger, to Saint *Bartholemew* the twenty foure of August, to S. *Mathew* the twenty one of September, the twenty eight of October to S *Simon* and *Iude*, the last of Noueinber to Saint *Andrew*, the twenty one of December to Saint *Thomas*, and the twenty seauen of the same month to the Euangelist Saint *Iohn*, the next day before Saint *Iohns* day is dedicated to Saint *Steuen*, the first Martir and the next after to the blessed *Innocents*: the tenth of August to Saint *Lawrence*: the twenty three of Aprill to Saint *George*: To Saint *Martin* and S. *Nicholas* onely of all the confessors are dedicated particular feasts, to the one the sixt of December, to the other the eleuenth of Nouember: the twenty fiue of nouember to Saint *Katherne* the Virgin, and to Saint *Mary-Magdalen* the second of Iuly. They haue likewise appoynted one day to be kept Holy and dedicated to all the blessed Angells, in the name of Saint *Michells* feast the Arch-Angell and the

first of Nouember, as a generall feast and common solemnity to all the Saints and elect of God.

Furthermore vpon euery seuenth day, called by the name of Sunday, they haue commanded all Christians, (as the Iewes did on their Sabboth) to abstaine from all seruile labours, which day they must onely spend in the seruice of God, and hearing of Masse in the Church, to heare the Gospell and precepts of faith explained and taught by the Priests in their Sermons, and to pray and make satisfaction to God for all such offences, whereby wee haue cause to feare that wee haue in the other sixe dayes any way prouooked the wrath of God towards vs. In times past euery fift day was in this manner kept holy, but least wee should seeme to leane vnto the custome of Idolaters, who on that day did sacrifice to *Iupiter*, it was otherwise determined. Moreouer the Priests and people did vse euery Sunday and Thursday, before Masse, to goe on procession about the Church, and then the Priests sprinckled holy water vpon the people, and this ceremony did Pope *Agapite* institute, in remembrance of the Ascention of Christ in that glorious day of his resurrection, which is celebrated with a perpetuall festiuitie, Sunday after Sunday, as it were by so many *Octaues* all the yeare about. All the Cleargie and people by the institutions of the Church, were wont to watch all those nights which went before the principall solemne feasts, but in respect of sundry enormous scandalls and crimes committed in the darke, by lewde people, vnder pretext of watching, that vse was taken away and prohibited, and insteed thereof the day immediatly before euery such solemne feast, was commanded to bee fasted, which fasting dayes doe yet retaine the name of Vigils.

The

The ancient Fathers haue determined, that the Church ſhall repreſent vnto vs foure things in her yearly ſeruice, from *Septuageſima* ſunday (ſo called of the ſeauenty dayes included between that & Eaſter) the Church repreſenteth vnto vs, the faſt of our Lord Ieſus Chriſt, his paſſion, death and buriall, and beſides theſe, the miſerable fall of our forefathers, as alſo thoſe groſſe errors of mankinde, through which being drawne from the knowledge and worſhip of the true God, they haue fallen to the prophane worſhip of Idols, and malicious diuels, together with the ſlauiſh, and intollerable ſeruitude, which the people of Iſrael were ſubiect vnto vnder *Pharoa* King of Egipt, for which cauſe the bookes of *Exodus* and *Geneſis* are read in the ſeruice of the Church, which all that time weareth a mourning habite both in her ſeruice and ceremonies: from the *Octaues* of Eaſter, till the *Octaues* of Whitſuntide, the Church celebrateth the Reſurrection and Aſcention of Chriſt, and the comming of the Holy Ghoſt, and withall the redemption and reconciliation of mankind, to God the Father by his ſonne Chriſt, of all which the Reduction of the children of Iſraell to the land of Promiſe was a figure; wherfore the bookes of the New Teſtament are then read, and all things expreſſe mirth and reioycing. From the *Octaues* of Whitſunday till Aduent (which is twenty weekes and more) wee are appointed to celebrate the miracles and conuerſation of our Sauiour Chriſt, whileſt hee liued amongſt vs in the world, as likewiſe that long peregrination of mankinde, from generation to generation, ſince the redemption of the world, euen to the laſt day thereof; Wherefore in reſpect of the multitude of vncertainties, through which wee are toſſed like a ſhip in the raging ſea, the Church exceedeth neither in ioy nor ſadneſſe, but

to the end that we should walke warily, and be able to resist all turbulent stormes, she readeth for our instruction and hartning, diuerse bookes of the New and Old Testament.

Moreouer, from the time of Aduent to the feast of the Natiuity, wee are put in minde of the time betwixt *Moses* and the comming of the Messias, in which *interim* mankinde beeing assured of their saluation by him, out of the law and Prophets, did with most ardent desire expect his comming and future raigne ouer them, for which cause they haue caused the Prophets to be read, and this time to be fasted, that the Church being instructed in the one, & exercised by the other, should both worthily and ioyfully as it were with one continuall solemnity, celebrate the natiuity of Christ her Sauiour (which alwayes falleth the weeke after Aduent) till *Septuagessima*, receiuing him into the world with all deuotion, and with condigne ioy and exultation, accepting the first apparance of their saluatiõ. The Oratories or Temples which are vsually called Churches, they would not suffer to be erected without licence of the Bishop of the Dioceese, whose office is (after all things necessary for the buildings bee prepared, and the place where it shall stand agreed vpon) to blesse the first corner stone of the foundation, to put on it the signe of the crosse, and to lay it Eastward towards the Sunne rising, which done, it is lawfull for the workemen to lay on line, and to goe on with their building. This Church is to bee built after the forme of mans body, or of a crosse: The Quire in which the high Altar is to bee placed, and where the Clergie doe sing (whereof it is so called) must represent the head, and it is to bee built towards the East, and to bee made rounder and shorter then

the

the reſt of the building, and becauſe the eyes are placed in the head, it is therefore to be made more lightſome, and to be ſeperated from the body of the Church, with barres as it were with a neck: adioyning herevnto, muſt ſtand a ſteeple, or more properly two, on eyther ſide one, inſteed of eares, and in theſe ought bells to be hanged, to call and ſummon the people by their ſound to diuine ſeruice. The lower part of the building muſt be euery way ſo diſpoſed, as that it may aptly expreſſe and repreſent the armes and feete, and the reſt of the body, with a conuenient length and breadth. There ought to bee alſo a priuate roome with partitions, which is vſually built vnder one of the Turrets, hauing a doore opening into the Quire, in which the holy Veſſels, ornaments and other neceſſaries belonging to the Church may bee kept: This priuate roome is called the Veſtery. There muſt bee two rowes of pillars, vppon the toppes whereof the roofe muſt reſt and bee ſupported; and the Altars muſt leane to the lower parts.

The Altars are alwayes to bee decently couered with two liinen clothes, hauing a croſſe ſet vpon them, or a ſhrine, containing the Relicks of Saints, two Candleſticks on each end, and a booke. The walls both within and without muſt bee fretted and carued with variety of ſacred Images: In euery pariſh Church there muſt be a hollow Font ſtone, in which the hollowed water to baptize withall is preſerued and kept. Vpon the right ſide of the Altar muſt ſtand a Pix or Cuſtodia, which is either ſet vp againſt the wall, or carued out of it, in which the bleſſed ſacrament of Chriſts body, holy oyle to annoint the ſick, & Chriſme for thoſe which are baptiſed, is to be kept faſt ſhut vppe: Furthermore in the mideſt of the Church muſt be placed

a pulpit, out of which the Curat on festiuall dayes teacheth the people all things necessary to saluation: The Cleargie onely are permitted to sit in the Quire, and the laitie in the body of the Church, yet so deuided, as that the men take place on the right side, and the women on the left, both of them behauing them-selues modestly and deuoutly, and diligently auoyding whatsoeuer is opposite to good manners and Christian religion: In the Primitiue Church the manner was both for men and women to suffer their haire to grow long without cutting, and to shew their naked brests; nor was there much difference in their attire. Saint *Peter* the Apostle did first command, that men should cut their hayre, and women should couer their heads, and both should bee apparelled in distinct habites: That there should bee layde out to euery Church a peece of ground, in which the bodyes of Christian people, deceased, should be buried, which peece of ground is called the Church-yard, and is hallowed by the Bishop, and hath all the priuiledges belonging to the Church it selfe.

The funeralls of the departed are not solemnized in all places alike; for some weare mourning apparell seauen dayes together, some nine, others thirty, some forty, some fifty, some an hundred, and some for the space of a whole yeare. The Toletan Councell hath decreed, that the dead body shall be first washed and wraped in a shrowd or sear-cloth, and so carried to the graue with singing by men of the same condition, as Priests by Priests, and lay folkes by lay folke, and that a Priest should goe before the coarse incensing it with Franckincence, and sprinckling holy water on it, and that it should bee laide in the graue with the face vpwards, the feete to the East, and the head

to

to the west, the Priest vsing certaine imprecations all the while the Sexton is couering the dead body with earth. And to shew that a Christian is their buried their must be erected at the gate a crosse of wood with a wreath of Iuy cypresse or bayes about it. And these bee the institutions of the Christian religion.

The end of the second booke.

THE THIRD BOOKE.

Of the most famous countries of Europe the third booke.

CAP. I.

NEXT vnto Asia order induceth mee to speake of Europe, the third part of the world, which is so called of *Europa* the daughter of *Agenor* King of Phœnicia, who was rauished by *Iupiter* & brought into Creet. *Europe why so called.*

It is bounded on the West with the Atlanticke sea, with the Brittish Ocean on the North, on the East with the riuer Tanais, the poole of Mæotis, and the sea called Pontus (which *The limits of Europe.*

The commendations of Europe.

(which is the Sea betweene Mœotis and Tenedos) and with the Mediterranean Sea on the South.

The soyle of Europe is of diuerse sorts and qualities, very aptly befitting the vertue and disposition of the people of each seuerall Prouince, euery one transferring the commodities of their owne countries vnto other nations: for Europe is all habitable, some little part onely excepted, which (by reason of the extremity of colde) can hardly bee indured, which is that part that is neereſt vnto the riuer Tanais, and the poole of Meotis, as also those that dwell vpon the banckes of Borysthenes, which liue altogether in Chariots.

That habitableſt part of the Region which is also extreame cold and mountanous, is very hardly inhabited, and difficult to dwell in, and yet all the difficulties and extremity thereof is well mitigated and appeased by honeſt and good gouernors, euen as wee see those Greekes which dwell vppon mountaines and rockes, liue indifferently well, by reason of their great care and prouidence of Ciuilitie, Artes, and vnderstanding how to liue.

The Romaines also receiuing vnto them many people out of those cragged and cold countries, (or vnfrequented for other causes) which naturally were barbarous, inhumaine and insociable, haue so reclaimed them, by mingling them with other people, as they haue learned those rude and sauadge people to liue together soberly and ciuilly.

The Inhabitants of so much of Europe as is plaine and hath a naturall temperature, are apt to liue orderly; for those which dwell in temperate and fortunate Regions, be quiet and peaceable, but the rough and difficult places are inhabited by quarrellous and cumbersome people, and

and yet all of them participate their commodities one with an another, some helping and furnishing others with weapons, some with fruites, and some with arts and instructions of manners; the inconueniences and hinderances which happen to those that vse not this reciprocal ayd is most apparant, for that the other by meanes of this mutuall intercourse of commodities are of sufficient power & puissance to carry weapõs, wage war, and defend themselues, so as they bee neuer vanquished, vnlesse by a greater number. And this commodity also is incident and naturall to all Europe, as that it is plaine and euen, and distinguished with hils, wherby it is in al parts limitted, wel ordered, ciuill and valiant: and (that which is more) well disposed to liue in peace and tranquillity: so as what first by the Grecian forces, next by the Macedonians, and lastly by the Romaines, no maruaile though it hath atchiued great conquests and notable victories, by which it plainely appeareth, that Europe is sufficient of it selfe, both for war and for peace, as hauing a competent and sufficient number of able fighting men, and husbandmen and Cittizens enough besides.

Evrope moreouer aboundeth with the best fruites and those which be most profitable for mans life; and all manner of mettells whereof is any vse, besides odors for sacrifices, and stones of great worth, by which commodities, both poore and rich haue sufficient meanes to liue: It yeeldeth also great store of tame Cattell, but very few rauenous or wild beastes.

And this is the nature of Evrope in generall, the first Particular part whereof East-ward is Greece:

Of

Of Greece and of Solons lawes which hee made for the Athenians and which were after established by the Princes of Greece.

Cap. 2.

The discription of Greece.

GReece (a country of Europe) was so called of one *Græcus*, who had the gouernment of that country: It begineth at the straights of Isthmus, and extending north and south, lyeth opposite to that part of the Mediterranean sea which is called Ægeum, on the East, and on the West to the sea Ionium: as the hill Apennyne deuideth Italy in the middle, so is Greece seperated and deuided with Mountaines called Thermopilæ, the toppes of the hills stretching in length from Leucas and the Weasterne sea, towards the other sea which is Eastward.

Thermopilæ.

The vtmost hills towards the west bee called Oeta, the highest whereof is named Callidromus, in whose valley there is a way or passage into the Maliacan gulfe, not aboue threescore paces broad, through which way, (if no resistance bee made) a whole hoste of men may bee safely conducted: but the other parts of those hills bee so steepe, craggy and intrycate as it is not possible for the nimblest foote-man that is to passe ouer them: there hills bee called Thermopilæ, of the piles or bankes that stand like gates at the entrance of the hills, and of the hot waters that spring out of them: by the sea side of Greece ly these regions, Acarnania, Ætolia, Locris, Phocis, Bæotia and Eubæa, which are almost annexed to the land: Attica and Peloponesus runne further into the sea than these other

The Region of Greece.

other countries do, varying from the other in proportion of hills: and vpon that part which is towards the North it is included with Epirus, Phirrhæbia, Magnesia, Thessalia, Phithiotæ and the Malican gulfe.

The most famous and renowned citty of Athens, the nurse of all liberall sciences and Philosophers, (than the which there is no one thing in all Greece of more excellency and estimation,) is scituated betwixt Achaia and Macedonia, in a country there called Attica, of *Atthis* the Kings daughter of Athens, who succeeded *Cecrops* in the kingdome and builded Athens. *Athens, and why so called.*

Of this *Cecrops* it was called Secropia, and after *Mopsopia* of *Mopsus*. And of *Ian* the sonne of *Xutus*, or (as *Iosephus* writeth) of *Ianus* the sonne of *Iaphet*, it was called Ionia: and lastly Athens of *Minerua*, for the Greekes call *Minerua* Athenæ: *Draco* was the first that made lawes for the Athenians, many of which lawes were afterwards abrogated by *Solon* of Salamin, for the too seuere punishment inflicted vpon offenders: for by all the laws which *Draco* ordained, death was due fo reuery little offence, in such sort as if one were conuicted but of sloth or Idlenesse, hee should die for it, and he which gathered rootes or fruits out of anothers mans grounds, was as deepely punished as those which had murdered their parents. *Solon* deuided the citty into societies, trybes or wards, according to the estimation and valuation of euery ones substance and reueneus, In the first rancke were those whose substance was supposed to consist of five hundred medimni: those which were worth three hundred medimni, and were able to breed and keepe horses, were counted in the second order, and those of the third degree were equall in substance to the second, the charge of keeping horses onely *Dracoes lawes to the Athenians.* *The citty of Athens diuided into societies by Solon.*

onely excepted: And of these orders were all magistrates and high officers (for the most part) ordained, and, those which were vnder these degrees were in the fourth rancke, and were called mercenary, and were excluded from all offices, saving that they might haue the charge of pleading and decyding causes: This institution of ciuill gouernment, *Seruius Tullius* is supposed to haue followed and imitated at Rome.

The councell in Areopagus.

Moreouer *Solon* appointed a Senate or Councell consisting of yearely Magistrates, in Areopagus: (though some haue reported that *Draco* was the founder of that assembly) And to the end that hee might take away all occasion of ciuill dissention, that might happen at any time afterwards, and that the inconsiderate multitude should not trouble the iudiciall sentences, by their doubtfull acclamations, (as vsually they did,) out of those foure trybes that were then in Athens, hee made choyse of foure hundred men, an hundred out of euery trybe, giuing them power to approue the acts and decrees of the Arreopagites, if they were agreeable to equity, if other-wise to councell them and annihilate their doings: by which meanes the state of the citty (stayde as it were by two sure anchors) seemed secure, vnmoueable and of likelyhood to continue: if any were condemned for parricide, or for affection and vsurping the cheefe gouernment, they were excluded (by *Solons* lawe) from bearing rule, and not there onely, bnt all those also were barred and prohibited to beare offices, that if any sedition were set a foote in the citty, stood neuter, and tooke nether part: for hee thought it an argument of a bad Cittyzen, not to bee carefull of the common good and peace of others, when hee him-selfe hath setled his owne estate and designes in safety: amongst

Amongst the rest of *Solons* acts this is most admirable, whereby he graunted liberty that if any woman had married a man vnable to beeget children, shee might lawfully, and without controulement, depart from him and take vnto her any one of her husbands kindred whome shee liked best. *A strange law for women.*

Hee tooke away all vse of mony-dowries from amongst them, so as a woman might take nothing with her from her fathers, but a few clothes and other trinkets of small worth, signifying thereby, that marriages should not bee made for mony, but for loue and procreation of children, least their euill life might bee a blotte and skandall vnto them after their deaths. *Mony dowries forbidden.*

If any man slaundered his neighbour, ether at the solemnization of their diuine ceremonies, or at their sessions and publike assemblies, hee was fined at foure drachmas: Hee graunted power and authority vnto Testators, to dispose and bequeath legacies of mony, and goods amongst whome they pleased: whereas before (by the custome of the country) they were not to bequeath any thing from their owne families, and by this meanes friendshippe was preferred before kindred, and fauour before allyances: Neuertheless this was done with such caution and prouision, that noe one could graunt such legacies, beeing mooued there-vnto either through their owne franticke madnesse, or by the subtill and vndermyning perswasions of other, but meerely of his owne accord and good discretion. *Against slaunderers.*

Hee forbad all mournings and lamentations at other mens funeralls, and enacted that the sonne should not bee bound to releeue his father, if his father had not brought

brought him vp in some arte, or profitable occupation: nor that bastards should nourish or releeue their parents, and his reason was this, that hee which forbeareth not to couple with a strumpet, giueth euident demonstration, that he hath more care of his owne sensuall pleasures then of the procreation of children, and thereby hee becommeth vnworthy of reward or releefe of such children, if the fall into pouerty.

The punishment for adultery.

Besides these, *Solon* iudged it meete, that the adulterer apprehended in the deed doing, might lawfully be slaine: and that he that forced and rauished a free-borne Virgin, should be fined at ten Drachmas. He abrogated and tooke away their ancient custome of selling their daughters and sisters, vnlesse they were conuinced of whoredome: and amongst others of his acts and decrees, these are likewise to be found: that whosoeuer was victor in the games of *Istmos*, was rewarded with an hundred Drachmas: and he that got the best in the games of Olimpus, had fiue hundred: He that killed a Dogge-wolfe, had fiue Drachmas out of the common treasury: but hee that killed a Bitch-wolfe had but one: for the rewarde due for slaying the Dogge-wolfe was the worth of an Oxe, and the price of a sheepe for killing the shee-Wolfe: and their ancient manner was to persecute these kinde of beasts, as enimies to their cattell and grounds.

A law for the maintenance of souldiors children.

He ordained that the children of such as were slaine in the warres, should be brought vp at the common charge, (that men by that meanes, beeing assured that their children should bee cared for, though themselues miscarry, might bee more throughly incouraged to fight, and behaue themselues valiantly and venterously:) commanding also, that those which lost their eyes in the warres, should

cuer

euer after be sustained by the common purse: and withall he very worthily prouided, that the ouersee-ers or they that had the ward of Orphanes should not keepe together in the same house with the childrens mothers, and that none should be gardians that might by possibility inherite the Orphanes goods, if they should hap to die during their nonage and wardship. Furthermore he forbad all Iewellers to reserue in their custody the stampe or seale of any ring, after they had sold it. And that hee which putteth out an others eye should loose both his owne eyes: adiudging it also a capitall offence for any one to take vp that which is none of his owne and keepe it to himselfe. *A law for the benefit of Orphanes and VVards.*

Furthermore hee established that Princes or rulers being found drunke, should be punished with present death: aduising the Athenians likewise, to reckon and account their daies according to the course of the Moone.

Of all fruites and commodities, he only permitted wax and honey to bee transported out of Attica into other countries; and he esteemed no man meete or worthy to be made free of the Cittie, vnlesse he were an artificer and would with his whole familie come dwell at Athens, or such as were doomed from their natiue soile to perpetuall exile and banishment: These lawes being ingrauen and recorded in woodden tables, were by *Solon* established to continue for a hundred yeeres, presuming that if the City were so long inured with them, they would euer after remaine without alteration: but *Herodotus* is of opinion that these lawes which *Solon* made for the Athenians, were enacted but for ten yeeres continuance.

Now that these lawes might be esteemed more sacred and bee more carefully obserued and kept. *Solon*, after

the manner of other law-giuers which fathered their statutes and decrees vpon some one god or other, as *Draco* had done before him, auouched that *Minerua* was the author and inuentor of his lawes, and so caused both the Senatours and people to sweare themselues to the performance therof, at a stone which stood in the Senate-house.

The original of the Athenians.

The Athenians were not strangers at the beginning, nor was their City first inhabited by any rabble of wandring people, but in the same soile they now inhabite, their were they borne, and the selfe same place which is now their seat and habitation, was also their original and foundation.

Their inuentions.

The Athenians were the first that taught the vse of clothing, and of oyle, and of wine, instructing those which formerly fed vpon acornes, how to plow, plant, sow and gather fruites: In a word, Athens may iustly bee termed the temple and sanctuary of learning, eloquence and ciuil conuersation.

The three lawes made by Cecrops against women.

The three lawes which *Secrops* enacted against women, (for the appeasing of god *Neptunes* wrath, for that by womens suffrages *Neptune* was scorned, and *Minerua* preferred before him) were then in force and obserued, which were these. First, that no woman should enter into the Senate-house. Secondly, that no child should be called after his mothers name, and the third that no one should call women Athenians, or women of Athens, but women of Attica.

How the Athenians bury those which are slaine in the warres.

Those which were slaine in the warres (according to *Thucydides*) were buried in this manner following. First they pitched vp a tent, or pauillion three daies before the funerals, wherein were put the bones of those which were slaine,

slaine, euery one laying some thing (what he thinketh fittest) vpon his dead friends relikes, thereby to know him againe, then were the bones of al those which were slaine of each seuerall tribe, inclosed in chestes, or coffins made of cypres tree, and euery coffin carried by a seueral coach, or carre belonging to the tribe, whereof the dead parties were: after this there was an empty bed, or herse brought with them, purposely for such as were missing, and could not be found amongst the slaine bodies, which done, all those which were present, as well Citizens as strangers, indifferently, conueied them forth, and interred them in a publike monument, or sepulcher neere vnto *Calistus* tombe, in the suburbes of the City (the women all the while weeping and lamenting the losse of their friends) which is the vsuall place for buriall of all such as perish in battaile: vnlesse they were of the Citie of Marathron who for their singular and extraordinary valor and prowesse were intombed in their owne City.

Marathron is a city not far from Athens.

When they were thus interred, some one choyse Cittizen, esteemed for his wisdome, and by reason of his dignity and worth fit for such an imployment, was elected and assigned, to pronounce a funerall oration, or sermon, in the due commendation of those which were slaine: which being ended euery one departed to his seuerall home.

And this was there vsuall forme of buriall of such as were slaine in the warres.

Of Laconia and of the customes and ordinances of the Laconians or Lacedemonians.

Cap. 3.



LACONIA (a Prouince in Peloponesus) is also called Oebalia, and Lacedemonia, of *Lacedemon* the sonne of *Iupiter* and *Taygete*, by whom a famous and mighty City was builded in that country, and called after his name Lacedemon: This Citty was likewise called Sparta of *Spartus* the sonne of *Phoroneus*, and was the Palace or Court of *Agamemnon*.

Lycurgus *law giuen to the Lacedemonians.*

When *Lycurgus* that famous Philosopher, brother vnto King *Polydictes*, gouerned in Laconia, (as tutor or protector vnto his brother *Polydictes* sonne) hee altered the state of that City and Country, and adorned them with wholesome lawes and good ordinances, the people whereof before his time were the worst mannered, and had the least gouernment (both in their owne cariages & towards strangers) almost of al the people of Greece, as vsing no commerce, custome nor conuersation with other people.

Eight and twenty Elders elected, Democratia.

Lycurgus therefore couragiously taking the matter vpon him, abrogated and disanulled all their auncient lawes, ordinances and customes, and in their steed instituted lawes more ciuill and much more lawdable: And first he elected certain of the most ancientest, wisest & sagest men of al the common-wealth, to consult and aduise with the Kings (whereof there were euer two created) of all matters of state and gouernment, which were chosen of purpose

to

to be Arbitrators and indifferent vmpires betwixt the power of the Kings, and the force of the multitude, to the end that neither the one should rebel through contumacie and stubbornesse, nor the other oppresse by reason of their gouerment and greatnesse: of these Seniors or elders (according to *Aristotle*) there were eight and twenty, who were euer assisting and aiding the Kings, carefully prouiding that neither the gouernment of the people should be of two great force, nor that the Kings should tyrannize ouer the commons, and that all the rest of the multitude should be made acquainted with whatsoeuer was decreed by this order.

Olygarchia or gouerment of the Tribunes.

Many yeeres after this, vnto the gouernment of the people was added the power and authority of the Ephori, or Tribunes (which were Protectors of the liberties and benefits of the commons against the power of the Nobles) which kinde of gouernment in the Greeke tongue is called *Oligarchia*, that is the gouernment of a few: and this manner of gouernment was purposely ordained as a bridle, or restrainte vnto the administration of the Kings and Elders when they seemed ouer violent and outragious towards the commons, and was annexed vnto the other, in the hundreth yeere after the death of *Lycurgus*, when *Theopompus* raigned in Lacedemonia.

One institution ordained by the Olygarchia, or Protectors of the cõmons, was the diuision of their grounds, for those Protectors perswaded the multitude of the commons, that euery one should yeeld vp al the grounds they formerly had in their possession & occupation, & that thẽ to each one shold be distributed an euen & equal portion. For their opinion was that euery Citizen should contend

to excell others in vertue and vnderstanding, and not in riches and ryoting. The whole land was therefore deuided into nine and thirty thousand parts, the fields adioyning to the City and belonging to the Citty into nine thousand, and the rest of the land which lay in the country, and was occupied by farmers, was three times as much & more: so that euery portion was such as would yeeld seuenty measures of corne caled *Medimni* yeerely to a man, and to a woman twelue. *Lycurgus* was once in a minde to make like diuision of all moueable goods, but fearing the enuy that for that cause might insue (for many seemed to take it discontentedly) hee forbore to doe it, yet he vtterly tooke away all vse both of siluer and gold from amongst them, and brought in iron money, and stamping it crosse wise like the letter X commanded that it should be of little value, whereby all occasion of stealing was auoided: and to the end that the iron, whereof that money was coyned, should not be desired for other purposes, he caused it when it was burning and glowing hote, to be quenched with vineger, that being thereby mollified and softned, it might serue to no other vse: This done he reiected all arts, as things meere vnprofitable and friuolous, which were then easie to be reiected, for the vse of siluer and gold being once prohibited, the artificers departed thence of their owne accord, considering that iron coyne would stand them in no steed in other places.

The diuision of their land by the Olygarchy.

The vse of money prohibited and iron money made.

After this (that he might vtterly extirpate and roote out of the City all ryotting and excesse) he instituted publike feasts, wherein he commanded that both poore and rich should sit and eate together in one place, and at one table, without difference or exception of persons:

And

And if any came to that diet, in that publike place, so gallant and gorgeous that his queasie stomake would not serue him to eate with such companions, or that he would not be pleasant at his meate, hee was chidden and reuiled of all those that sat at the Table with him, as an vnthrift, and a waster, by which ordinance all pompe and sumptuousnesse was vtterly auoided: at this institution the great and welthy men beganne to grudge and repine, and were so much incensed against him, as in a rage they violently rushed vpon him and strooke out one of his eyes with a staffe, wherevpon hee ordained that no Spartane whatsoeuer, should euer after that time come to meate with any staffe or other weapon. This their manner of dyeting together, they called (*Philitas*) which is as much to say as friendship, for doubtlesse it was an argument of publike friendship and great humanity, and might well be tearmed (*Phiditia*) that is fellowship, or fraternitie: besides that by this their dyeting together, they were very much giuen to sparingnesse and parsimony.

Those which by reason of their sacrifyeing, or hunting were absent from their meales, were permitted to dine and sup at home, but all others ought to bee there present, all excuses set apart, and euery one allowed for the vpholding and maintaining of this common diet, yeerely, a certaine measure full of fine meale or flower called *Medimnum*, eight measures called (*Corus*) full of wine, fiue pounds of cheese and two pound and a halfe of figs.

Children also frequented this common banquetting place, as the schoole or vniuersity of temperature and all

ciuil discipline, for there they accustomed to commune and confer together soberly ad discreetly, their they learned to iest and bourd pleasantly and merily, and to quippe and taunt one an other without scurility or offence.

The Spartans in their wiuing, and accompanying with women (by reason of their continuall warres) regarded not chastitie, so much as procreation and increase of issue, and the husbands were so louing and obsequious to their wiues, as they would call them their mistresses.

Men called their wiues their mistresses.

Maides practised and exercised themselues in running, wrestling, throwing stones, slinging and darting, that (flying and shunning idlenesse, and all womanish niceneſse) they might bee thereby more strong and lustie, and better able to indure the paines of child-bearing: in doing which excercises, they went naked like boies in sight of all men, and would daunce and sing at solemne feasts in the presence of young men: which nakednesse was neither inconuenient, nor dishoneſt, for they were couered with shamefastnesse, without the least touch of impudency or wantonnesse: and hereof insued a towardneſse and naturall aptnesse in the women of Laconia, for any action: They which liued single and were neuer married, were excluded from those publike games and excercises of naked virgins, and (the more to disgrace them) were constrained to goe naked themselues about the market place in the winter season, least they should haue as much honour, and estimation with young men as those had which were married.

Maides exercises.

The marriageable virgins were maried, or rather stolne away perforce, and the bride being conducted into her chamber

chamber, sheared the haire of her head close to the skin, and then the bride-groome going in to her, vnlooseth her girdle, and accompanieth with her in the night time onely, without once seeing her in the day time, before he hath got her with child. The care and regard of their children and issue was committed to worthie men, and it was lawfull for any old man (for cause of increase and procreation) to bring some young man that was honest and well thought of, to lye with his wife, and if she conceiued with child by the stranger, he would repute it as his owne child, and bring it vp as his owne, nor was it accounted a shame for any to perswade such old men that had chast wiues, and fit to bring foorth children, that they might bee with them to bring foorth seed out of so good a soyle: for they laughed at the folly of some people, that would put their mares and bitches to couple with the best makes they could get, (of their kind) sometimes for hire, and somtimes for loue and fauour, and to keepe their wiues so warily vnder watch and ward, that none might lie with them but themselues: whereby their issue be either mad and distracted, or otherwise very weake and feeble, vnfit for any exercise.

Old men that had yeung wiues permitted yoong men to lye with thē.

Parents might not bee allowed to educate and bring vp their owne children themselues; but so soone as they were borne, they were brought into the streetes amongst the people, vnto a certaine place there called (*Ieschen*) where they were nourished, vntill they were of some stature, and then the formes and lineaments of their bodies, were perused by certaine ouer-seers, and whosoeuer was allowed by these ouer-seers, had assigned vnto him one of those 9000. portions of ground, into which the soile belõging to the city was diuided: but those which were weake

and

and deformed, weare brought vnto a steepe rocke not far from Taygetum, called Apotheca, where they were throwne down headlong as vnprofitable for the commonwealth. The women vsed not to wash their children with water, but with wine, by the application of which liquour, it is most certaine, that their bodies would be weakned and made feeble, if they were any wise subiect to the falling euil, nor would they apply any thing to them, to strengthen and keepe their naturall heate, nor wrap them in swathing clothes, or vse them to whittles, or rattles, but brought them vp in solitarie and darke places, and therfore (by reason of this seuere education) many people of other nations would haue their children nourished and brought vp by Lacedemonian nurses.

These children when they accomplished the age of seuen yeares, began to exercise themselues in the companie of their equals, and to get such learning as was necessarie for them, attaining to all other disciplines by their owne industrie and indeauor, they were shorne and shauen to the skin, and went bare-footed, and bare legged, and when they were twelue yeares of age, they allowed them one cote, but they were prohibited bathes, and all things else that might nourish their naturall heate: the beds whereupon they tooke their rest, were made of reedes, wherein (in the winter time) they accustomed to put a kind of thistles which they called Licophona's. There was one created and ordained to be gouernor and tutor ouer the children, whom they called *Iren*: this *Iren* taught them of the bigger sort, to get and prouide wood and fuell, and the lesser sort to steale and carry it away, to intrude themselues into the company of their betters, when they were at their bankets, and from thence to filch and purloine what they

could

could get, and those which were apprehended and taken in the deed doing were whipt and driuen away, not for because it was an offence to steale, but for that they did it not warily and aduisedly. Some he would command to sing, some other to propose subtill and witty questions, the answerers whereof must be both sharpe and sudden, and if any were found negligent in performing their exercise, the *Iren* would bite them hard by the thombe in the way of correction. Moreouer, they were taught to vse graue speeches, but such as were mixed with some mirth: and in few words to comprehend whole sentences, in such manner as it was an vsuall prouerb to say, That it is more easie to play the Philosopher, then to imitate the concise manner of speaking of the Lacedemonians.

It is worth the labour to expresse and set downe the exercises of each seuerall age, and what contention and emulation was amongst them, who should most excell in vertue. The whole people were distinguished into three companies or quires, according to their ages, and first, the troupe or assembly of old men, (when in their solemne sacrifices they began to sing) pronounced with a shrill voice these words following, We were once young and lustie, to whom the young men following after, make this answer, And we now are young and lustie, and thereof you shall make trial if you please. And lastly, the Quire of children comming hindermost, pronounce and say, We shall once be as good as you and better.

Plutarch reports, that a certaine modulation and measure in musicke, which was obserued and practised by the Laconians, continued vntill his time, and which they were accustomed to sing to their fluites or pipes, when they set vpon their enemies. *Thucidides* also (the reporter of this

Laconian

Laconian institution) hath written, that those musicall songs, and harmonie set vnto their flutes, were vsed in the wars, but hee denyeth, that they were vsed in any ceremonies of Religion, or for the performance of diuine seruice, nor yet thereby to encourage mens minds, or to incite and prouoke them to fight, (as the hornes and trumpets were wont to do amongst the Romaines) but that at their meeting together, they might enter into the battell by little and little, as it were, with equall and measured paces, and not to suffer their orders and rankes to be broken or scattered.

There is a verse extant of the Lacedemonian Poet, whereby it appeareth, that the Spartans vsed not onely the fluite and pipe in the on-set of their battels, but the musicall sound and consent of the harpe also. Which custome may seeme to be deriued from the Cretans.

Herodotus writeth, that *Haliattes* King of Lydia, in the warres hee made against the Milesians, had not onely pipers and minstrels in his campe, to delight his eare, but (a thing vnfit to be reported, because it seemes somewhat incredulous) the daintiest fare that could be gotten by any possible meanes whatsoeuer. The Romaines (besides the noyse of hornes and trumpets) beganne their battell with exceeding great clamor and showting of souldiers, which is farre different from that which *Homer* writeth of the people of Achaia: For they (saith hee) guarding and defending their forces, enter into the battell with quietnesse and silence.

The French-men (as *Polybius* and *Liuie* report) vse dancing, tripping of the roe, and shaking their sheelds ouer their heades: and there be some barbarous people that enter into battell with howling and crying: by which variety

of

of customes wee may gather, that but few other nations follow and imitate the Spartans in their consorts and symphony in musicke, which they vse in their wars.

Moreouer, the Spartans fashion was to keepe their haire and beards long from their youth, according to that memorable and worthie saying of the Law-giuer himself, which was, That mens bodies bee much more beautifull and comely, when their heades bee thicke growne with haires, and smoothly combed, then otherwise they would bee, if their haire were shaggie, rugged, vncombed, and neglected.

The King when he beginneth battaile, sacrifiseth a shee-goate to the Muses. They vse one certaine and strict kind of liuing, both at home, and in the warres: For they held, that they were not borne onely to themselues, but for the good of their Countrie: They practised no gainefull and commodious arts, but were wholly employed in the studie of matters belonging to martiall discipline; spending their spare time in sollemne banquettings, by which meanes it came to passe, that (as *Plutarch* hath very well noted) the Spartans neuer would; or if they would, yet they knew not how to liue priuately, with a selfe-regard, but were wholly deuoted to the common good of their countrie.

The manner of electing officers.

The Spartanes as they differed from all other nations in many other things, so did they in giuing their voyces for electing of Officers: For there were a few picked out from the rest to vndergo this businesse, who were inclosed in a Chamber next adioyning to the Councel-house, where they should neither see nor bee seene of any, and then as the names of the Competitors were particularly drawne out one after another, and at happe-hazard they

they did diligently marke and obserue the applause and assent of the people vnto euery name, aduisedly noting and setting downe in a table, who had the greatest applause, and who the least, which beeing afterwards openly reade, it was thereby knowne which of the competitors had the most voyces.

Furthermore *Lycurgus* was the first that (remooving all superstition) permitted the Cittizens to bury the dead bodies in the cittie, allowing thē plots of ground about the Temples, wherein to erect their monuments: but it was not lawfull for any one to engraue or imprint the name of either man or woman vpon their sepulcher, but the names of those onely which were manfully slaine in the wars: nor to lament for those which were dead aboue the space of eleuen dayes.

The citizens moreouer were restrained from trauelling into other countries, lest they should bring into their cittie strange customes and manners: and all strangers and trauellers which arriued there, were bar'd and excluded from out their citty, (vnlesse their presence were profitable to the common-wealth;) lest (as *Thucydides* saith) forraine nations should learne, and be partakers of the Laconian discipline, which may iustly be tearmed a very inhumane part; or else (as *Plutarch* writeth) lest by the mutuall concourse and passage too and fro of strangers, new speeches and languages might creepe into the cittie, from whence might proceed new iudgements, and dissonant desires, which to the common-wealth would bee matters most pernitious and dangerous. Young men hee allowed to weare but one coate throughout the whole yeare, nor might any one go finer, or fare more daintily then others did. He commanded, that nothing should be bought with

readie

readie money, but by exchange of wares and commodities: & that children (when they were of the age of twelue or fourteene yeares) should not be suffered to come into the market-place or chiefe part of the cittie, but were brought into the fields, to the end they should not spend the prime of their youth in luxurie and wantonnesse, but in labour and painfulnesse, ordaining that they should haue nothing layd vnder them to sleepe vpon, and that they should eate no pottage nor gruell, nor once returne into the cittie before they were men.

He ordained also, that maydes should be married without portions, to the end that none should couet wiues for their wealth, and that husbands might carrie the more feueritie ouer their wiues, when they could not vpbraide them with the greatnesse of their portions, and how much they were aduanced by them: that men should be esteemed honourable, not for their riches and greatnes, but for their age and grauitie; for old age was held in more reuerence and reputation amongst the Spartans, then in any other countrie besides.

To the Kings he granted power ouer the wars: to the Magistrates, iudgements and yearely successions: the keeping and custodie of the lawes to the Senate, and to the people, power and authoritie both to elect the Senat, and to create Magistrates whom they pleased.

Now for because these new lawes and institutions (all former customes beeing dissolued and abrogated) seemed very harsh and difficult, he fained, that *Apollo* of Delphos was the author and inuentor of them, and that frō thence (at the commandement of that god) hee brought them to Sparta, thinking thereby, that the feare and reuerence of religion, would vanquish all tediousnesse and irkesomnesse

of

of vsing them. And finally, (to the end his lawes might remaine and continue to all eternitie) he bound and obliged the cittizens by an oath, that they should alter none of those lawes which he had made and established for them, vntill he himselfe returned back vnto them; alledging, that he intended to go to Delphos, to aske counsell of the Oracle there, what he shold alter or adde to his lawes, which done, he tooke his iourney to Creete, and there liued in perpetuall exile, commanding, when he lay vppon his death-bed, that as soone as he was dead, his bones should be cast into the sea, lest by any chance they might be conueyed to Lacedemon: whereby the Spartans might suppose themselues absolued and released from that oath which they had taken, not to alter those lawes before his returne vnto them.

Lycurgus exild himself voluntarily.

It is not amisse in this place to describe, and set foorth, what honors and dignities the Spartans were wont to giue to their Kings. And first, they had two Orders or Estates of Priests, attending vppon them to do sacrifices, one of the Lacedemonian *Iupiter*, and the other of the celestiall *Iupiter*: and their law of armes was, that vpon what people or country the Kings intended to make warres, it rested not in the power of any of the Spartans, to prohibite or gaine-say it: for if they did, they offended so haynously, as they would hardly purge themselues: that in their marching and setting forward to the warres, the kings should go foremost, and be last in the retraite. And that they should haue an hundred choice and select men to be their guard: that in their expeditions and setting forward on their voyages, they might haue what beast they would for sacrifice, and that they might take to themselues the hides and skins of the beasts that were offered. And these were

their

their priuiledges in the warres. And the honors and dignities attributed vnto them in time of peace, were these; when in their Common-wealth, any banquets were made for the death of any great man, the Kings should sit downe first, and be first serued, and that they two alone should haue betwixt them twice as much meate, as all those that sate with them, besides the skinnes of all beasts sacrificed. Moreouer, in the Kalends of euery moneth, they had each of them a beast giuen them from out the reuenues of the cittie, to be sacrificed to *Apollo*, a measure of fine wheate flower called *Medimnum*, containing sixe *Modia*, and a measure of wine, called a Laconian quart.

In the beholding of single combats, the Kings preceded and gouerned certaine places, hauing for their assistants what Cittizens they pleased: And each king might choose two Pitheans, which were such as were wont to be sent to Delphos to aske counsell of the Oracle, and these did commonly diet with the Kings. The Kings allowance when they came not to meales in the vsuall place, was, two measures full of fine flower called *Chenices*, or *Chenix*, (which is much about halfe one of our peckes) and a measure full of wine called *Cotyla*, that is as much as *Sextarius*, (which is about a pinte and an halfe English:) but when they were present, they had double in quantitie as much of euery thing as all the rest that sate with them.

The Kings were to determine who should be husbands of orphane maydes, whose parents were deceased, whether he to whome the father bequeathed her, or hee on whome the mother bestowed her: they had power also ouer common wayes, and ouer such as made adopted sons against the kings minds: they had seates in the Councell or Senate-house, (which consisted of 28. Senatours,)

wherein they might sit at their pleasures: but if they would not come thither, then two of the Senatours which were most neere and deare vnto them, represented their persons, and had power to pronounce to voyces or suffrages for the Kings, and two other for themselues. And such were the honors and dignities giuen to the Kings, by the Common-wealth of Sparta, while they liued, and when they were dead, these following.

Firstly, certaine horsmen proclaimed and divulged the Kings death, throughout all Laconia: the like was done also by certaine women which walked vppe and downe about the cittie, striking and beating vpon pots or kettles: which done, there must of euery house two, (one man and one woman, and both free borne) be stayned, soyled, and defiled with weeping and lamenting, which if they refused to do, they were seuerally punished.

The Lacedemonians vsed the same orders in their Kings Funeralles, as the barbarous people of Asia did: for in this manner did most of those barbarous people bury their Kings.

The death of the King beeing thus divulged, the cittizens of Sparta summoned all their friends and kinsfolkes out of all the Countrey of Lacedemonia to the funerall. And after many thousands both of them and of their seruants, as also of the Spartans themselues, were there assembled, (both men and women mingled together:) they lamented and wept, beating and striking vppon their foreheads, and roaring, and howling most bitterly, concluded their lamentation with this saying: That this last deceased king was the best of all their kings. And if any of their kings were slaine in the wars, they fashioned and pourtrayed an image like vnto him, and (laying it vpon a bed very richly furnished)

furnished) spent some ten dayes in the inuesting thereof, during which time there was continual vacation and ceasing from prosecuting lawes, and exercising iustice in places iudiciall, nor was there any Sessions of Magistrates or Officers in all that time, but continuall lamentation and bewayling. And in this the Lacedemonians agreed with the Persians: for when the Lacedemonian King was dead, he which succeeded him, pardoned and released euery Spartane of all his debt, what euer it was, that he owed either to the King or Common-wealth. And so likewise in Persia, he which was newly created king, remitted and forgaue vnto all the Cittizens their tribute which they owed.

In this also the Lacedemonians imitated the Aegiptians: for in Lacedemonia, as wel as in Aegipt, both Cryers, Minstrels and Cookes succeeded their fathers in their arts and occupations, so as a Cooke was begott by a Cooke, a Trumpetter by a Trumpetter, and a Cryer by a Cryer. Nor did any intrude themselues into another mans function or calling, but persuered and continued in their fathers trade and vocation.

Of the Ile of Creete, and of the customes most common amongst the Cretensians.

CAP. 4.



CREETE, (which is also called Candy) is an Iland situated in the Mediterranian sea, and very famous and renowned for hauing in it an hundred Cities. This Iland (as *Strabo* writeth) is compassed vppon the north with the Aegean & Creetish sea, and with the Libican or Africane sea vppon the South:

The discipline of Creete.

South: it lyeth towards Egila, and Cythera vpon the west, and hath vppon the East the Ile Carpathus, which lyeth in the midst betwixt Rhodes and Creete.

The whole Iland containeth in length two hundred and seuentie myles, and fiftie myles in breadth: and the circuite or compasse round about the Island, is fiue hundred, eightie and eight myles. The most renowned Cities of Creete, be Gortyna, Cydonea, Cnossus, and Minois or Minon, which is the Kings seate: And of all the hilles in the countrey, the hill Ida is most famous, as beeing of an exceeding and wonderfull height, the length whereof (as *Apollodorus* saith) is two thousand, and three hundred *Stadia*, and fiue thousand and more in compasse: but *Artimedorus* saith: That it is not so much in compasse by a thousand *stadia*.

No venimous creatures in Creete.

In Creete liue no noysome or offensiue creatures, there be neither Serpents, nor owles bredde, and if any be brought thither from other places they dye instantly. There be aboundance of Goates, but few or no Deere at all: it yeeldeth great store of the best and daintiest wines, and produceth an herbe called *Diptamus* (which is a byting and drawing hearbe, and by vs called Dittanie, Dittander, or garden Ginger:) and the *Alunesa*, which beeing eaten, is a present remedie against extreame hunger. It bringeth foorth also the poysoned and venimous *Sphalangi*: and a pretious stone called *Idæus Dactylus*.

It was first called *Cureta*, of the Inhabitants of *Curetes*, and now by contraction, Creete: Some others say, it was called Creete of one *Cres*, (who was sonne vnto *Iupiter* king of the Curetes) and some, of *Crete* the Nymph, who was daughter to *Hesperides*.

The people (at the first) were very rude and barbarous, till

till *Rodomanthus* reduced them to more ciuilitie and better manners, after whome succeeded *Minois*, who adorned and furnished them with more equitie and iustice. *Plato* sayth, that the Lacedemonians and other auncient cities of Greece, deriued their lawes and ordinances from Creete.

But the good estate of that nation, was ouerthrowne and turned vp-side downe, first, by the gouernement of Tyrants, and afterwards by the robberie and warres of the people of Cilicia: For the Cretans were very studious in diuers sciences, and desirous of libertie, which they esteemed their *Summum bonum*, and supposed they possessed all such things as were not subiect to the wanton lusts, and vnlawfull desires of Tyrants.

They had a great care, prouident respect, and regard of Concord and Amitie, as they be mortall enemies to Discord and Sedition, which are the nurses and fosterers of Couetousnesse, and vnsatiable desire of riches: and therefore the people of Creete in auncient time, liued very moderately and sparingly: their children frequented those meetings and assemblies, which they called *Greges*. And their young men (when they came to mans estate) haunted and celebrated publike feastes, practising feates of armes, for the good and generall commoditie of the Common-wealth, and exercising and inuring their bodies (in their youth) to all kind of labour and extremitie whatsoeuer, as heate, and cold, stormes and tempests, both by sea and by land, to runne through thicke woods and vn-euen pathes, to prouoke and stirre vppe brawles and contentions in places appoynted for their exercises: To bee skilfull and experienced in shooting and darting and vsually to practise and frequent a certaine forme of

dancing in armour and weapons, inuented by *Pyrrhus*, and therefore called the Pyrrichan dancing or vaulting, in which dancing they vsed to bow and bend their bodies, the better to shunne and auoide weapons and wounds: Their garments were short Clokes or Cassockes, and soldiers shooes; and they esteemed of weapons and armour, as most rare and pretious gifts.

Moreouer, they were so skilfull and expert in sea-faring matters, as that it was an vsuall Prouerbe, if one dissembled, that hee knew not that which hee knew right well, to say, No more is a man of Creete acquainted with the Sea.

All Marriages were made and solemnized betwixt equals: and it was lawfull and tolerable for Virgins to chuse and elect them husbands out of that troupe of young men: But the custome was, that their husbands should not take them from their fathers houses, before they were fit to gouerne an house, and play the good houf-wiues at home: And their dower was, (if they had any brother) the one halfe of the patrimonie.

Children by their law were instructed in learning, singing and musicke, and brought to the Feastes called (*Syssitia*) where men were assembled, and there made to sitte downe vppon the ground, apparelled in base attire, and to fall out and brawle amongst themselues; and the boy of the best courage was made captaine ouer the whole companie: And euery one as hee was of power, got the most companions vppon his side. Then would they go a hunting, and practise running. And vppon certaine dayes, the whole companie of children were put together, and taught to sing to the pipe and harpe, as is vsed in warres.

Some report, that the custome of this countrey-people was, to note their luckie and fortunate dayes with a white stone, and their dismall and vnhappie dayes with a blacke, though other-some ascribe this custome to the Thracians.

Of Thrace, and of the barbarous manners of the people of Thrace.

CAP. 5.

THRACIA (which is now called Romania) is a Region of Europe, and accounted as part of Scythia: It lyeth next vnto Macedonia on the one side, hauing vppon the North the riuer Ister, the seas called Pontus and Propontis vpon the East, and the sea Aegæum on the South. It was once called Scython: and after that Thracia, of *Thrax* the sonne of *Mars*, or else of the peoples rudenesse, and barbarous manners: for the Greeke word (θρᾳξὶ) signifieth rudenesse and inciuilitie.

This Countrey (as *Pomponius* writeth) hath neither fruitfull soyle nor temperate ayre, vnlesse in some places neareſt vnto the sea side: for it is maruellous cold and hardly bringeth foorth any fruite that is planted or sowed: for there be few trees which yeeld any increase at all, and though they haue many vines, yet the grapes neuer ripen and come to perfection, vnlesse they be couered with leaues, to keepe the ayre and cold from them.

The Cities of Thrace which heretofore were of greateſt

test fame and renowne, were Apollonia, Aenos, Nicopolis, and Bizantium, (which was afterwards called Constantinopole, of the Emperour *Constantine*) who reedified and inlarged it, making it the chiefest seate of his most glorious Empire, and the head Cittie of all the East) Perinthos also, Lysimachia, and Calliopolis. The chiefest riuers are Hebrus, Nessus, and Strymon, and the greatest and highest hilles, Hæmus, Rhodope, and Orbelus.

The countrey is very populous, and the people very fierce and barbarous, in such manner as if they were all subiect vnto the gouernement of one man, or that they were all of one mind, they were then (as *Herodotus* the father of Histories, is of opinion) a people inuincible, and the most valiant of al Nations: but because this is too hard a matter to bee hoped for, and too vnpossible to be expected, therefore be they weake and of little force.

In Thrace be many and diuers Regions, distinguished by seuerall names, but all of them indued with like manners and opinions: the Getæ and Trausi onely excepted, and the people that dwell aboue Crestonæ: of which three sorts of people, the Getę are of opinion, that they shall neuer die, but that (after their departure out of this lyfe) they goe instantly vnto *Zamolxis* their god: This *Zamolxis* was once the Disciple of *Pythagoras*, who (vppon his returne into Thrace) perceiuing how rudely, vnciuilly, and sottishly the Thracians liued, (hee himselfe beeing formerly instructed of the manner of gouernement in Ionia) taught and furnished them with manners, lawes, and ciuill institutions, and after perswaded them, that those which kept and obserued his lawes and ordinances iustly, and as they ought, should after their deaths come vnto him into a place, where he would stay for them, and that there they

should

ſhould euer liue and enioy his preſence & all other things that good were, by which meanes (hauing ſetled in them a conceit of his god-head) he withdrew himſelfe from their ſight, and (vaniſhing away they knew not whether) left thē in a great deſire and longing after him. And vnto this *Zamolxis* their god do the people as yet ſend meſſengers, the manner of which ſuperſtition is thus, firſt they elect by lot one to vndergoe that buſineſſe, and (putting him into a ſhip furniſhed with fiue watermen or owers) they inſtruct him in thoſe things which they cheefly want, and which he ſhall deſire of their God & ſo ſend him away: Then doe they giue charge vnto the mariners, that ſome of them ſhal hold three darts or iauelins vpright, and the reſt to take the meſſenger that is ſent to *Zamolxis* by the legges and armes, and to hoiſe and toſſe him vp vpon their pikes or iauelin points, & then if he die ſodenly they imagine that their god is appeaſed and well pleaſed with them, but if he die not inſtantly, but languiſh and linger long, then they accuſe the meſſenger as a wicked and lewde fellow. Whom after they haue accuſed and blamed they forthwith ſend an other, giuing vnto him the like charge vnto the firſt.

Theſe Thracian Getæ when it lightens and thunders, ſhoot arrowes and fling dartes vp towards heauen menacing and threatning, as it were reuenging themſelues of God, and for that they beleeue that there is no other God in deed but theirs.

The Trauſi agree with the Thracians in all other things, ſauing onelie concerning their birthes and deathes: wherein this is their order. As ſoone as a child is borne into the world, preſently all his kinsfolke

and

and friends flocke about him, bewayling greatly his nativity, and saying, that seeing he is borne, he must of necessity suffer and indure all humaine and worldly calamities, and againe, when one is departed out of this life, they commit him to the ground with great ioy and exultation, shewing what and how many euills he hath escaped, to liue for euer in eternal happinesse.

But those which dwell beyond the Crestonæ haue many wiues a yeere, and when a man dieth, there is great controuersie amongst his wiues (all their friends being accited to giue their iudgements of the matter) which of those wiues was best beloued of her husband, and she that is adiudged to haue beene deerest vnto him in his life time (which shee esteemeth a great honour vnto her) is both by the men and women, adorned and gallantly decked vp and so brought vnto her husbands tombe, and there killed by one of her own deerest friends, and interred with her dead husband, all the other wiues lamenting, and accounting that a great crosse and disgrace vnto them.

All other Thracians in generall sell their children openly, nor be virgins there restrained from accompanying with their neerest kin, no not with their owne fathers, but may lie with whom they please, and yet husbands be very chary of their wiues chastity, for they buy them of their parents with great summes of money, and the signe them in the forheads with certaine markes, which kind of marking is held a very generous and worthy thing: but to be without those markes is an argument of ignominy and baseneſſe: where diuers maides are to be married, those which be most beautifull be first taxed and prized, and beeing once prized their parents will not by any meanes

meanes giue them in marriage for lesse money then they were rated at: and when all the faireſt bee bought, then thoſe which be deformed be ſold at more eaſier prices, ſo as in concluſion all goe away.

In their banquets both men and women ſit round about a fire, whereinto they caſt the ſeeds of certaine herbes, which grow in thoſe parts, the very ſmell and ſauour whereof doth ſo ſtop and ſtifle them, as their ſenſes be dulled, and they as pleaſant and iocund as if they were merry drunke. To liue idlely, and by theft, they account an honeſt courſe of life, but to labour and husband the ground, they hold baſe and ignoble. The gods which they chiefly worſhip and religiouſly adore, be *Mars*, *Bacchus*, *Diana* and *Mercury*, but they ſwere onely by *Mars*, accounting him as the author, and orignall of their race.

The people of Thrace exceed all other men in bigneſſe and ſtature of body, their eyes be gray, their lookes grim, frowning and menacing, their ſpeech terrible, and themſelues long of life. Their buildings be very low and baſe, & their diet is nothing dainty: they haue no vines, but great ſtore of apples: the King is elected as well by the voices of the commons, as by the nobility: and they elect ſuch a one as is of approued good manners, ſingular clemency and (by reaſon of his age) of very great grauity, and one that hath no children, for hee which is a father, is not admitted amongſt them to bee a gouernor, bee his life and conuerſation neuer ſo vpright and lawdable, and if at any time in all his raigne, he chance to haue a child, he is therfore depriued of his gouernment: For by no meanes will they admit that their Kingdome ſhould become hereditary: and though the King be neuer ſo iuſt and rightfull.

Yet

No King admitted that hath children because their Kingdome shal not be hereditary.

Yet will they not allow him the whole power in his owne hands, and to rule as he list himselfe, but he must bee assist-with forty Rectors or Iudges, to the end he should not be sole Iudge in capital causes, and if the King himselfe bee found faulty of any offence he is punished with death, yet not with such a death as any one shall lay violent hands vpon him, but (by the common consent of all) he is deposed from his Kingly authority, and then famished to death, whom (when hee is dead) the great men bury on this manner.

The King that offendeth is famished to death.

First they lay forth his body vpon the ground for the space of three daies, and then fall to banquetting and slaying of all sorts of beasts for sacrifices, which done they weepe ouer him, burne his body aud bury his bones in the ground, and lastly vpon his monument they proclaime and set out combats of all sorts, and especially the Monomachia, which is the single combat or fighting of two hand to hand.

The armour and weapons which (as *Herodotus* writeth) they vsed in the warres against *Darius*, were helmets made of foxes skinnes, souldiours coates, and short cassockes ouer them, and vpon their legges they were buskins made of fawnes skinnes, their weapons wore dartes, targets, short poyniardes and bowes, wherein they bee so skilfull and expert as they alleadge that they were the first inuentors of that weapon: Their language and the Scythians is al one.

Pliny writeth, that all Thrace was once deuided into fifty Stratageas, which are counties or captainships: that part of Thrace which was once called Getica (where *Darius* the sonne of *Hydaspis* was wel-nigh ouerthrowne) is

is now called Valachia of the *Flacci* a family of Rome. For the Romaines after they had ouercome and vtterly vanquished the Getes, sent thither a Colony vnder the conduct of one *Flaccus*, wherevpon the countrie was first called *Flaccia*, and afterwards by corruption Valachia, which opinion carrieth more likely-hood of truth, for that the Romaine language is yet spoken in that Countrie, but they speake it so corruptly, as a Romane can scarce vnderstand it, the Romaine letters also bee there vsed, sauing that the forme or fashion of the letters is somewhat alterred, their rites and ceremonies of Religion doe ioyntly agree, cohere, and are all one with the Greekes.

The Daci afterwardes possessed this Countrie, of whom for a certaine space it was called *Dacia*, but now it is enioyed by the Almaines, the Siculi, and the Valachians.

The Almaines or Teutones were a verie valiant and hardie people, sent thether out of Saxonie, by *Charles* the Great, who in their owne naturall language and dialect were called Seibemburges, of the seuen Cities which they inhabited. The Siculi or Sicilians were an ancient people of Hungaria, and such as (abandoning their owne Countrie) first came thither from out of Scythia, and seated themselues in that Countrie.

Of the Valachians were two sortes of people, and of two sundrie factions, the Dragulæ and the *Dani*, otherwise called *Davi* (for there doe some Greeke writers reporte, that the Getes and Dani, were the names of seruantes, which in times past came thither from other places.

The

The Dragulæ being neither equall nor matchable to the Danes, nor able to make their partie good with them (not much aboue a hundred yeere since) brought the Turkes into that coũtry, by whose force & armes the *Dani* were almost vtterly killed and vanquished, had not that valiant man *Iohn Huniades* brought aide vnto them, who rescuing them, and recouering the land againe from the enemy, tooke seisure thereof for himself: the chiefe exercise of the Valachians is husbandry and keeping of cattaile, which argueth and declareth the originall of that people: They pay tribute to the Kings of Thrace, and but once to euery King, and then (by the Kings declaration) each family giueth him an oxe in the name of a tribute: and the number of families in Valachia, is said to be aboue sixtie thousand: Those which be commanded to goe to the warres and refuse to goe, are punished with death.

Valachia vpon the West bordereth vpon Transiluania, and runneth East-ward into the Euxine sea, vpon the North-east and North it ioyneth to Russia, and vpon the South it is washed with the riuer of Ister, about which whatsoeuer those wandring people be that therein inhabite, the ayre is very intemperate and cold, and their winter in a maner continuall, the soile in Valachia was heretofore very barren, yeelding them but slender sustainance, and their chiefe defence against raine and ill wether, was either reedes or leaues, they would goe ouer great pooles and waters vpon the Ise, and their victuals was such wild beasts as they could catch: mansion houses or set places of abode they had none, but rested where euer they were weary.

Their diet was very vile and base, by reason of the horrible

horrible intemperatnesse of the aire, and they vsually go alwaies bare-headed.

Of Russia or Ruthenia, and of the lesser Mauritania and customes of the Russians.

Cap. 6.

The diuision and bounds of Russia.

RVSSIA (which is also called by two other names Ruthenia and Podolia) is deuided into three parts (*viz.*) Russia Alba, Russia superior, and Russia inferior. That part which extendeth in lengthwise towards Sarmatia or Poland, is bounded North with the riuer Peucis, towards the East lieth the riuer Moscus, and West-ward are Liuonia and Prussia, the furthest partes of Germany.

The bounds and limits of the Ruthenians or Roxallanians (for by that name they bee also called) at this day, is the space of eight daies iourney ouer, from the riuer Tanais to the North Ocean, and from the Germaine Ocean (which they call the Balthean sea) to the Caspian sea, is the space of aboue ninty daies iourney.

One sied time yeeldeth three haruests.

The country is so fertill and fruitfull, as though the soile bee but rudely and vnhusbandlike tilled, and corne throwne vpon it will yeeld increase three yeeres together, and that without plowing the two latter yeeres, for the corne which shedeth at reaping, will be seed sufficient to yeeld an other haruest, and the second a third likewise: and the graine which it produceth groweth vp a ful perch in height; There is such great store of Bees in Russia, that for want of hiues and hollow trees, they build in rockes and

Russia aboundeth with Bees.

and holes of the earth, there is great store of the best Meth and waxe, which is, carried thence into diuers other countries in great aboundance.

The Russians store not their ponds and pooles with fish, because (as they say) fishes doe their naturally breede, and multiply by the influence of the heauens. In a certaine lake there called Katzibe (when the wether is drie) is salt gotten, for which there is much warre betwixt the Russians and the Tartarians, and it is very strang which is reported, that in the Country of the Chelmenses, if the armes and braunches of pine trees, be cut off from the trees, and lie vpon the ground for the space of two or three yeeres, they will bee hardned and turned into stones: there is also good plenty of chalke.

Wood turned into stone.

And towardes the riuer Tanais and Mæotis poole, groweth great store of sweete cane or reed, called Callamus Aromaticus, or Callamus Reuponticus, and many other herbes and rootes which bee not found in other places.

There chiefe Citty and Kings seat is called Moscouia, it is seituated vpon the riuer Moscus, and is foureteene miles in circuit: coine or stamped siluer they haue none in that City: and in the middle of the market place, standeth a foure-square stone, vpon the toppe whereof, hee that can clime vp and ascend, and in performance thereof, bee not violently thrust downe by others, obtaineth the principality and gouernment of all the City: whereupon oftentimes arise great contentions and debate amongst the people, each one indeauouring to supplant his corriuall, that himselfe may ascend: The Country is so populous and strong, that not long since, in a certaine warlike assembly in the Kings campe, were numbred

and

and reckoned a hundred and twenty thousand horsemen, euery one whereof were able to leade an armie.

In their warres they vse bowes (which weapon by longe vsage is most familiar and proper to that nation) and launces of twelue foote long: their horsemen which serue in compleat armour, weare iron brest-plates vpon their brigandines or cotes of maile, with the belly or middle standing out: In steed of helmets, they haue hattes made sharpe vpon the crowne, and this kinde of horsemen bee more seruiceable and in greater request in the warres, then footemen.

Some foote-men fight with a certaine weapon called Scorpio, because it is like a scorpion, wherewith they shoote small arrowes or quarrels (it is the same which the Italians call Balista, and with vs a Crosse-bow, Stocke-bow, or Tiller) some others doe vse for to shoote leaden bullets out of brazen peeces, after the manner of the Almaines.

The Russians cannot indure to call their Gouernor a King, but a Duke as a name more popular.

The Russians cannot indure for to haue their Gouernors called Kings, but Dukes, as beeing a name more popular, and hee that is Duke hath the dominion and gouernment ouer the whole nation, betwixt whom and the Nobles, there is no difference in their apparell, sauing that the Duke weareth a cappe some-what higher then the rest: Their garments bee of all collours sauing blacke: and both men and women are apparelled in fine linnen cassockes or shirtes, hanging downe to their knees.

This garment they trimme and garnish rounde about the necke with gold and redde silke, it is wide and loose and but little differente from those which the Grecians

weare: the like also is worne by the Turkes and all the Northerne people, but that the Ruthens garments haue wider sheeues, and bee hemmed or garded with gold about the breasts and shoulders, & edged or welted round about the skirtes with Otters skinne.

None but onely the wife, lamenteth and bewaileth the death of her husband, and then is her head couered with a white linnen cloath, hanging downe to her elbowes: the richer sort of people haue a banket made them vpon the forteeth daie after the funeralls, in remembrance of him that is dead, but the poorer sorte bee feasted fiue times within the fortie daies: the daies of their deathes be likewise obserued, wherein they celebrate yeerly feastes. And those which suruiue keepe a register of all their friends which bee dead, to the end they may know vpon what daies the obites and Annuall feasts are to bee celebrated, for euery one that is departed: the dead bodies bee buried and interred with weeping and lamentation.

The women vsually hange at their eares pearles and precious stones, which in men is not so commendable but onelie while they bee children, and then it is decent inough: a woman that hath had two husbands may bee thought chaste, but shee that hath beene thrice married, is condemned as lewde and lasciuious, and yet it is no impeachment to mens credits though they haue had three wiues.

Maides before mariage suffer there haire to hange down behinde them, but when they bee married they couer it carefully, and men cut theirs short, rounde about their eares, esteeming all trimming of there haires to be a reproach vnto them.

This

This Nation is generally addicted to venery and drunkenneſſe, for to bee drunke they hold a glory vnto them, and eſteeme of luſt and laſciuiouſneſſe as of a thing lawfull, and commendable, ſo as the marriage bed be not defiled. Vſury alſo is there very common and vſuall, and not held to bee deceite in any one, not ſo much as in the Clergie.

Many Russians make themselues bondmen.

A great part of the Ruſſians be bond-men and ſeruile, and that willingly, for many of them, and thoſe ſometimes of the better ſort, ſet to ſale themſelues, their wiues and children, other, for becauſe they may thereby liue more idlely, or enioy greater pleaſure.

The inferior prieſts weare blacke copes (after the manner of the Gretians) and the better ſort of them weare white, hauing hanging at their breaſts, tablets or bullions, wherein bee written the decalogue or precepts of the law diuine. The holy Virgins, or Nunnes (whereof there is but one family or order, which is the order of Saint *Anthonie* the Abbot) by the ordinance of the ſame Saint *Anthonie* their author and firſt founder, bee apparelled in blacke ſtoles.

The Ruſſians haue a ſpeech peculiar to themſelues, but whether it bee the Scythian tongue or no I am not able for to Iudge, their letters are not much vnlike the Greeke caracters: they doe for the moſt part learne muſicke and gammer after the Greecke manner, and haue all other arts in contempt.

Touching matters of faith, they beleeue as the Greekes doe, vſe like ceremonies in their ſeruice, and like honour to the Saints. There bee twelue men choſen and elected for to doe Iuſtice and determine controuerſies, whereof

one first searcheth out the quality of the crime, and then maketh report thereof to his fellowes, and sometimes to the Duke himselfe. And if the matter bee of greater weight or difficulty, then can well bee discerned and decided by that councell, or that it rests doubtfull, so as the accused cannot bee conuicted, then the defendant is inforced to try the matter with the plaintife by combat, and hee which is vanquisher shall haue double the value in money of the vanquished as the wronge supposed to be done, was valued at.

They bee very much giuen to husbandry, they plow with horses, and their soile is very fruitfull of all things but wine, there drinke is a kinde of beere or ale made of millet and barley boyled together, which kinde of liquor is most commonly drunke in all the Northerne partes. They make oyle of hempe-seed, poppie and nuts: oliue trees they haue none, nor is the iuse or liquor thereof brought thither from other countries, Russia breedeth many sorts of wilde beasts, whereof diuers bee of rich furres, and highly commended of ancient writers: there is great store of fish, amongst which, is a most excellent one called Seldis, which is taken in a lake called Pareslacus, and is very like the fishes that bee caught in the lake Benacus (which is a lake neere Betrona in Italie.)

In Ruthenia be seuen famous lakes, and nine great riuers, one of which is by some coniectured to bee the riuer Borysthenes by reason of the wonderfull things they report of the bignesse and nature thereof.

Of

Of Lithuania, and of the manner of liuing of those people.

Cap. 7.



LITHVANIA ioyneth vpon the East vnto Poland, it is nine hundreth miles about, and the greatest part thereof is either moores, fennes or woods, which is the cause that it is very hard and difficult to come vnto, and in a manner inaccessible, all the whole country being ouerflowed with mooriſh waters. *Lithuania is full of moores and fennes.*

There is no other fit or conuenient time for merchants, ſtrangers, to trade and trafficke in this Country, but in winter, onely then the fennes beeing all congealed, and frozen together, and the ice of an exceeding thicknesse and couered with ſnow, euery place is paſſable, and all the whole country beeing of a ſea, they can finde no more certaine way to any place, but as they be guided by the ſtarres.

In Lithuania bee very few townes, citties or villages: the inhabitantes chiefeſt wealth is cattaile, and skinnes of diuers kindes of wilde beaſts, as of the Harmoline and Zobelline, whereof there bee great plentie in that country: Of waxe and honey there is great abundance, but they haue no vſe of money. The women haue their chamber-mates & friends by their husbands permiſſion, & thoſe they cal helpers or furtherers of matrimony,

but for a husband to commit adultery is held disgracefull and abhominable: Marriages there bee very easily dissolued, by consent of both parties, and they marry as oft as they please.

This people is so different from all other nations in their manner of liuing, as they hold with the absurde opinion of *Aristippus*, which is, that honestie consisteth not by nature but by custome: Wine is very scarce and geason amongst them, the want whereof is supplied with milke, by reason of the great aboundance of beasts, and there bread is browne, beeing neither sifted nor boulted, they speake the Slauonian language as the Polonians doe, which language is common to many other nations besides, whereof some follow the rites and ceremonies of the Romaine Church, as the Polonians, the Dalmatians, the Croatij and the Carni: some others the Greeke Church, as the Bulgarians, Ruthenians and most of the Lituanians, and some againe hold certaine opinions differring from both Churches, as the Bohemians, Morauians and Bosnienses, of which some follow the opinion of *Iohn Husse*, and many others the sect of the Manachies: and there bee some which as yet continue still in their paganisme and superstitious blindnesse, by worshiping of Idols, and such bee many of the Lithuanians.

Ierom of *Prage* who (in the time of Pope *Eugenius* the forth of that name) preached the gospel in the country, & was the first that acquainted vs with the manners and ceremonies of that people (before that time vtterly vnknowne vnto vs) reported that diuers of the Lithuanians (amongst whom hee first arriued) had certaine serpents

euery

euery house-hold one, to whom they sacrificed as to their house-hold-gods, and that hee wrought so farre with the worshippers of them, that they destroyed and killed them all, one onely excepted, which could not bee burned: some others worshipped the fire, and from it receiued their diuinations, and many others the Sunne, in the forme of a huge iron mallet, accounting that to bee there guide, and giuing it to name *Magnus*.

These people bee oftentimes subiect to the King of Poland: the chiefe Citie of the Region is called Vilna, it is a Bishops seate, and as bigge as all Cracouia with the suburbes: the houses whereof ioyne not together, but stand one a good distance from an other, as they doe in the Countrie, hauing orchardes and gardens betwixt them.

There bee in it two very stronge castles or holdes, one scituated vpon a hill, and the other lower vpon the plaine or champion ground: This cittie of Vilna is distant from Cracouia, the chiefe citie of Poland, one hundred and twenty miles.

About the Citie there are certaine Tartarians haue places assigned them for to dwell in, who tilling and manuring the ground after our manner, doe labour and carry commodities from one place to an other.

They doe speake the Tartarian tongue and worship the Religion of *Mahomet*.

Of Liuonia, Prussia, and of the souldiors called Mariani in Spaine.

Cap. 8.



IVONIA (now professing the true and sincere religion) ioyneth Northward vnto Ruthenia, and the borders of Sarmatia, or Poland. The Tartarians a people of Scythia, haue made often incursions, into that Country: The people of Liuonia were first made partakers of the Christian religion, by souldiors of Spaine called Mariani of *Marianus*, whereas before they acknowledged and adored no other god, but euill spirits.

There hath beene very much controuersie and wars about the possession of that countrie, sometimes one, sometimes an other getting the vpper hand and gouernment.

It is inuironed vpon the West part thereof with the Sarmatian sea, and with a gulph of an vnknowne bignesse, the mouth whereof Westward is not very farre from Cimbrica Chersonesus, the which is now called Dacia or Denmarke: about this gulphe Northward there doth dwell or inhabite a sauadge and wilde kinde of people, which (beeing voide of any language vsed in other lands) doe exchange there Merchandise by signes and beckes: Prussia (the inhabitantes whereof bee called Pruteni) pertaketh now with Germania and Sarmatia, which countries it incountreth vpon the West.

This

This land (if *Ptolomeus* report a truth) is washed with the famous Riuer Vistula, from the Cittie Tornum to Gedanum, where it falleth into the Baltean sea, it lyeth beyond Germany, and reacheth from the riuer Vistula, to the Sarmaticke Ocean.

Vpon the East and South, is the Prouince of the Massouitæ, (the inhabitants whereof be Polanders) and the Saxons vppon the West: Prussia is an exceeding fruitefull countrey, well watered, and very populous. It is pleasant withall, and abounding with cattell, there is very good fishing, and much hunting. *Iornandes* writeth, that this land was inhabited by a people called *Vlmerigi*, at such time as the Gothes remooued from the Iland of Scandinavia, into the continent and maine land: And *Ptolomeus* reporteth, that the Amaxobij, the Aulani, the Venedes, and the Gythones, dwelt neere the riuer Vistula or Wixell.

The people of this Countrey were worshippers of euill Spirits, vntill the time of the Emperour *Fredericke* the second: and than our Ladies souldiers, which bee also called *Deiparini*, or *Mariani*, after they had lost the towne of Ptolomais in Siria, returned into Germanie, and beeing men of haughtie and noble spirits, and very expert in feats of armes; and to the end their courages should not be danted, and they out of vse by ouer-much idlenesse, they came vnto the Emperor, declaring vnto him, that the people of Prussia which border vpon Germanie, were vtterly ignorant of the Christian Religion, and that they made often incursions vppon the Saxons, and other their bordering neighbours, stealing from them whole heards of cattell: shewing him moreouer, that they had a desire to suppresse that barbarous nation; wherunto the Emperor consented, and gaue the kingdom to his two brethren, as their

lawfull

lawfull inheritance, if they could conquer it by armes: the Dukes & Gouernors of Massouia, (which before had proclaimed themselues Lords of that land) surrendred their estates and titles foorthwith to the Emperours brothers; which gift was thankefully taken by the Emperour himselfe, who commending his brothers intent, gaue vnto them what letters and commission they desired, signed with the golden seale. These breethren prouiding themselues for the warres, in a short time brought vnder their subiection, all the Countries which were vnder the Prussian gouernement, on each side the riuer Vistula; who beeing conquered by battell, willingly submitted themselues to their subiection, and imbraced the true faith, and Christian Religion therewithall, exchanging their speech for the Almaine toung. Nere vnto the riuer Vistula grew an Oke where the victors atchieued the conquest, and there they first erected a Castell, which shortly after (as many things in time grow great of small beginnings) grew vppe into a great towne, and was called Maryburge: it is now the chiefe cittie of the Countrey, and his seate which hath the gouernement of that whole order of souldiers; which holy order of warfare, had his beginning from the Almaines, and there is none but Almaines, which enter into that order or bond, and those too must be nobly or worshipfully descended: at their entrance into that order, they are enioyned to be alwayes in readines to fight against the enemies of the holy Crosse of Christ: they be cloathed in white cassockes, with blacke crosses sowed on them, all of them suffering their beards grow long, but onely such as be Priests, and are employed in their seruices. The souldiers in steade of the Canonicall houres, repeate the Lords prayer, for they bee altogether vnlearned, yet bee they

they very rich, and their power as great as if they were Kings. They haue many conflicts with the Polonians, for incroaching vppon the Confines of their countrey, in which sometimes they haue the better, and sometimes the worse, and they will neuer refuse to submit all their forces to the hazard of the warres, what euer the euent or successe be.

There is a little Region bordering vppon Prussia, and Lithuania, called Samogithia, it is closed and enuironed round about with woods and waters, and is fiftie myles in length: the people thereof be very tall, and of a comely stature, and yet very vnciuill, and of rude behauiour: they marry as oft as they will, and without respect of kindred or blooud: for the father beeing dead, the sonne may marry his step-mother; and one brother deceased, his other brother may marry his wife. Money they haue none; their buildings be base and low, and their houses for the most part made of hempe stalkes and reedes, and fashioned like boates or helmets, vppon the ridge or toppes whereof is made a window to giue light to the whole house, and in euery house is but one fire, which is euer burning, both to dresse their meate and drinke, and other necessaries belonging to their bodies, as also to expell the violence of cold, which is there very vehement and extreame, a binding frost continuing for the most part of the yeare. These houses haue no chimneys in them, for all the smoke goeth out at the window. *Samogithia.*

The people bee much inclined to diuination and witchcraft: the god in whome they repose most confidence and trust, and which they especially honour and adore, is the Fire, which they perswade themselues to be most holy, and euerlasting, becaus it is fedde with continuall fuell,

and

and there was a fire kept euer burning by the Priests vpon the top of a high hill neere vnto the Riuer Meuiasa.

Vladislaus King of Poland, (who first reduced that nation to the Christian Religion) quenched that fire, and ouerthrew the turret wherein it was kept, together with all the woods, which the people of Sarmatia held to be as holy as the fire, and worshipped them with as much deuotion, and Religion, esteeming and accounting them to bee the dwellings and habitations of the gods, according to the saying of the Poet:

The gods inhabited and kept the woods.

Nor did they worshippe and reuerence the fire and woods onely, but euery other thing likewise, which vsually remained and abidde in the woods, as birds, and wilde beasts: and if any one violated and contemned their witchcrafts and Inuocation of diuels, their heads and feete would incontinently close and shrinke together, by the deceipt and illusion of their euill spirits. Within the woods each family had a place or hearth, wherein they kept a fire for all that family; in which fire their custome was, to burne their dead bodies, with their horses, saddles, and best garments: firmely beleeuing, that in that place those which be dead and burned, meet together in the night, and therfore they made them settles or benches to sit vppon of Corcke tree, and placed them in readines, the best meath, and a kind of meate made of paste like vnto a cheese, for them to eate.

Euery yeare vppon the first day of October all the people of the whole countrey assembled and mette together in those woods, and there (vsing all kind of deuotion) celebrated a sollemne Feast, each family feeding in his owne cottage, vppon the daintiest fare, and most delicious viands

viands they could get. At which feast they sacrificed by the fireſides, vnto all their goddes, and especially vnto one whome they called *Percumo*, which in their language signifieth thunder.

Their language is all one with the Lithuanians, and the Polonians, for the Priests preach vnto the people in the Polonian tongue: they obserue the Customes of the Romane Church, although there be some Ruthens towards the South, and Muscouites which dwell farre north, which obserue the Ceremonies of the Greeke Church, yeelding their obedience to the Bishoppe of Constantinople, and not to the Bishop of Rome. Vppon the North side of this Countrey lyeth Muscovia, it is fiue hundred miles in compasse, rich in siluer, and vppon all sides so garded, enuironed, and defended with such strong holds, as not only strangers, but their owne natiue countrey-men, be interdicted and prohibited to passe in and out at their pleasures without the Dukes letters of safe-conduct. The countrie is euen and plaine, no hils but great store of woods and marish grounds: it is watered with many great riuers, as Occa, Volha, Dzuvina, Boristhines and Dinaper, and therefore affoordeth as many fishes and wild beasts as Lithuania, from which it differeth not much, neither in customes nor situation, sauing that it is somewhat colder, because more North-ward, and therefore bee their cattell little and small, and for the most part halting and lame of their lims.

The Metrapolitane and chiefe Cittie of the Region, is Moscua, it is twise as bigge within the compasse of it, as Prague in Bohemia, the building is of timber as all their other Cities bee, it hath many streetes and lanes, but they stand straggling with broad fieldes betwixt them,

the

the riuer Mosca runneth through the middle of it, and diuideth it into two parts, and in the middest of the Cittie standeth a castell or tower, builded vppon leuell ground, wherein be seuenteene turrets, and three bul-warkes or Blocke-houses, so strong and so stately, as there be but few such to bee found: within this Castell bee seuenteene Churches, whereof those three which be dedicated to our blessed Ladie, Saint *Michael*, and Saint *Nicholas* bee walled about with stone, but the rest be made of timber: there is also in it three large and spatious Courts, for Noblemen and Courtiers to spend their time in, a stately and beautifull pallace also for the Duke to dwell in, builded after the Italian fashion, but not very large.

The Countrey containeth many famous Dukedoms, out of which, vppon any occasion, in the space of three or foure dayes, they will get together in a readinesse two hundred thousand able men: Their vsuall drinke is water and meath, and a certaine leauened or sowre liquor, which they call *Quassatz*: they plow with woodden ploughes, and harow their ground with branches of trees, or thorns. Their corne (by reason of continuall cold) ripeneth but slowly, and therefore they drie it in hote houses, and so thresh it.

Against the extremitie of cold, they vse diuers spices, and make a kind of water to drinke of oates, hony and milke; so strong, that they will sometimes be drunke with it: Wine and oyle they haue none; and to auoide drunkennesse, the Gouernour of the countrey forbiddeth the drinking of all strong drinkes, vppon paine of death, except twise or thrice in a yeare, and then it is tolerable for them to be drunke.

They haue siluer coyne of two sortes, a bigger, and a lesser,

lesser, it is not made round, but somewhat long, and with foure corners: This coyne they call *Dzuvingis.*

They speake the Slauonian language, and in religion follow the Greeke Church: Their Bishops bee vnder the Patriarch of Constantinople, and by him bee confirmed. They be all Christians sauing the Kosannenses, which worship *Mahomet*, like the Sarrasins: there dwell some Scythians also towards the North, which speake their owne language, and worship Idolles, and one Idoll aboue the rest, which they call *Zlota baba*, that is to say, the image of an old woman made of gold: this Idoll they do so highly reuerence and adore, as euery one that passeth by it, falleth downe and worshippeth it, offering thereunto a haire from their garments, if they haue nothing else to offer.

And although the Slauonian toung be generally spoken throughout the whole nation, yet is there so great difference in their speech, (it beeing so mixt, confounded and corrupted with other languages) as they can hardly vnderstand one another.

In the time of Idolatrie they had one high Priest or Bishop which they called (*Criue*) his dwelling was in the cittie Romoue, so called of *Roma.* And this custome was generall to all the whole nation, not onely to sell their seruants and slaues, like beasts, but their sonnes and daughters likewise, yea & sometimes themselues, suffering th ẽto be carried into other countries, in hope of better meanes to liue: for in their owne, their diet was grosse and bad.

Of

Of Polonia, and of the latter customes of the Polonians.

CAP. 9.



POLONIA, a vast countrey of Europ, is so called of his plaineneſſe and eeuenneſſe, for (*Pole*) in the Slauonian toung, which is spoken by the Polanders, signifieth plaine, leuell, or eeuen: it is otherwise called Sarmatia: Vppon the West it bordereth vpon Sleſia, vpon Pruſſia and Maſſouia vpon the North, vppon the East lyeth Ruthenia, and Hungaria on the South.

The hill Carpathus (which is there called Crapack) diuideth the Countrey into two parts, whereof that part which is next vnto Saxonie and Pruſſia, is called the greater Polonia, and the other the leſſer, lying ouer againſt Ruſſia and Hungaria.

The whole kingdome is diuided, as it were, into foure ſeuerall and diſtinct Prouinces, all which the king viſiteth euery yeare, in courſe one after another, and each of them maintaineth the king and his whole court for three moneths together, but if he ſtay longer then three months in any one part of the kingdome, it is at their choice whether they wil yeeld him any further maintenance or no.

The kings ſeate is the great and famous cittie Cracouia, where is preſerued and kept all the wealth of the kingdome and all the other citties are meane and ſimple in compariſon of it: moſt of their houſes be made of rough ſtone, rudely compacted and heaped together, without mortar or clay, and dawbed with mudde: the countrey is full of woods, and thickets, the people bee prudent and

wiſe

wise, courteous towards strangers, and exceeding great drinkers, (as most of your Northerne people bee) yet is there small store of Wine, as hauing no Vines in all the whole country: insteed whereof they drinke a kinde of counterfet Ale made of Wheat and other graine, for the soyle is very fertile, and affoordeth great store of wheat, it is also very commodious and fitte for feeding, yeelding large grounds for beasts to pasture in. There is very good hunting, as namely of wilde horses, which haue hornes like Harts, and the wilde Bull, which the Romaines call Vrus: mettall mines there bee none but onely of Ledde, but Salt is there digged out of the ground in such aboundance, as no one thing yeeldeth more custome to the King then that doth: and there is so great store of honey both in Poland and Russia, that they haue not spare places sufficient wherein to keepe it, for all their trees and woods bee couered blacke ouer with Bees. The forme of their letters is much like vnto the Greeke Character, their ceremonies of religion are indifferent betwixt the Romaine and the Greeke Church, and both men and women in their apparrell doe much resemble the Greekes.

Of Hungaria, and of the institutions and manner of liuing of the Hungarians.

Cap.10.

HVNGARIA is the same which was once called Pannonia, although it was not so large and spacious a countrye when it was so called, as now it is, all betwixt the *The limits of Hungaria.*

 riuer

the riuer Laytha and the riuer Savus, is knowne by the name of the inferiour or lower Pannonia. Hungary beyond Danubius reacheth vnto Poland and comprehendeth all the country which was inhabited by the Gepidæ and Daci, so as the limits of the Empire is now farre larger then the name of the nation.

This land (as auncient writers report) is deuided into nine parts or diuisions, which in the Germaine tongue bee called (Hagas,) euery one whereof is compassed and inclosed with walls, made of blockes or piles of oakes, beech or fyr tree fixed fast in the ground, twenty foote high and twenty foote broade. The soyle is full either of hard stones or stiffe clay, and all the vallies bee couered ouer with turfes, vpon the borders or marches of the land, bee many trees or shrubes planted and set, which beeing cut vp and cast away will not-with-standing beare leaues and florish.

Euery one of these nine circles or diuisions of ground, bee twenty Germaine miles distant one from another, although they bee not all of one length, but some one shorter than other some, and in euery part of them bee Citties, Castells and Villages, builded in such good order and vniformity, as a man may bee heard speake from one Castell Towne or village to another.

Their buildings be compassed and inclosed with strong walls, but their gates bee ouer narrow for them to goe in and out at their pleasure, to steale and filch from others. Euery one of those Circles or inclosed portions of ground called hagges, were wont to giue signes vnto others of euery accident, by the sound of a trumpet.

The Pannones (long since called Pæones) were first that inhabited that land, after whome it was possessed by

by the Huns a people of Scythia, and after them by the Gothes, which came out of the Ilands of the Germaine ocean: when the Gothes were gone it was possessed by the Longabards, which came from Scandinauia an iland of the Ocean also; And lastly by the Hungarians, who came from out the other Hungaria in Scythia, which is not farre from the head of the riuer of Tanais, and is now called Iuhra: This Scithian Hungary is a miserable could country, as being scituate wholy vnder the Frigid zone, it is trybutary to the Duke of Muscouy: the tribute which the inhabitants pay is neither gold nor siluer, (for thereof they haue none) but rich Skins and furres of sundry wild beast as of Sabells and such like.

They neither plow nor sow, nor haue any kind of bread, but liue only vpon flesh of wild beasts and fish, and drinke water: and their lodgings bee cabbins made of twigs and bowes, in groues and thicke woods: wherevpon it insueth that men liuing in woods with wilde beasts, weare neither linnen nor wollen garments but skins only either of harts beares or wolues. Some of them addore the Sunne, some the Moone and other Starrs, or what euer first commeth to their vew; they haue a proper and pecular language to themselues.

They fish for coralls that grow in the sea, and fishes called Balenæ of whose skins they make coaches and purses, They haue exceeding fat Bacon whereof they sell much to other nations. Vpon that side of this Hungary in Scythia which is neerest vnto the Ocean, bee sundry little hills or cliffes, vpon which certaine fishes called Mors or death fishes, making offer by meanes of their teeth, to clime to the toppe of the rockes, when they bee almost at the highest their hold fayleth them and they

fall downe and kill themselues with the fall. These fishes doe the Inhabitants gather vp and eate, reseruing their teeth which bee very white and broad, which they exchange with strange Merchants for other commodities, of these fish teeth bee made very good kniues hafts.

But Hungaria in Europe hath vpon the west Austria and Boemia, vpon the South that part of Illyria which is next to the Adriatticke sea; vpon the East lyeth Seruia (once inhabited by the *Triballii* and *Misii*) and now of many called *Sagaria*) and vppon the North and North-east, Poland and Muscouie. The chiefe Citty and Kings seate is Buda, so called of *Bada* the brother of *Attila*: the soyle of the country (so much thereof as is errable) is very fertile, and there bee many veines of gold and siluer. It is strange that is reported by the Inhabitants, that there is a riuer in Pannonia, whereinto if Iron bee often-t mes dipped, it will bee turned into Copper. The men weare garments that bee made hollow about the shoulders, and linnen coates or shirts vnder them, the collers whereof appeare about their necks higher then their vppermost garments, and bee wrought with silke and gold: They bee indifferent what manner of stockings they weare, for that they euer haue buskins ouer them. They be very curious in annointing and trimming of their haire, and they euer go in linnen hatts, which they fildome put of, or once remooue from their heads, vnlesse when they sit still and bee idle: but womens peticotes bee made more straiter to their bodyes then mens coates bee, and reach higher towards their chinnes to couer their neckes and breasts, ouer which they weare gownes, and their faces bee masked with linnen Veales richly wrought and imbrodered, so as you can see no part of them but their

their noſes and eyes: Their heads be couered with linnen kerchers or coyfes ſet with pearls and precious ſtones, and they as well as men weare buskins that come vp to the calues of their legges. Their time of mourning in Hungary is for ſome a yeare, and for ſome two, and they ſhaue of their beards all but the vpper lippe: They iudge of matters concerning the true religion according to their law: but in diſciding of other matters, their courſe is (if the matter in queſtion be difficult or doubtfull, and cannot other wiſe be determined) that the plaintife or defendant ſhall fight it out by combat in the preſence of the King or his deputy, who is to iudge of the victory, for of his tryall by batell death doth not alwaies follow, for it is conqueſt ſufficient for one, if his enimy ether faint, or fight vnwillingly or fly out of the liſts appointed for the combat: The horſemens fight in Hungary is firſt with lances and then with ſwords, and foote ſoldiars fight naked on all parts but their priuities; They haue a proper ſpeach but not much differing from the Boemian language, and though they haue a forme of letters of their owne, yet vſe they altogether the Roman character. They be a cruell kind of people, very hardy & valiant in war, & much more fit to fight on foote than on horſebacke: They be vnder the gouernment of a King or rather a Duke, that hath Kingly authority: They vſe barbed horſes in the wars, but weare light armor themſelues, and they fight one after another, and not all together. And ſurely there is no one Chriſtian country in the world that hath held warres ſo long againſt the Turke, as the Hungarians haue don; the other Hungary in Scithia which is the mother of this Hungary, is almoſt like vnto this in language and manners, ſauing that the people bee more barbarous and liue ſtill in Idolatry.

Of Boemia, and of the manners of the Boemians.

Cap. II.

The limits of Boemia.

BOHEMIA is a country on the North side of Germanie, and included in the limits of Germany, it hath vpon the East Hungaria, Bauaria on the South, Noricum on the west, and Poland on the North: It is (in a manner) as broad as it is long too, and about three dayes iourney either way, beeing on all sides compassed and inuironed with the Hircanian wood, as with a naturall wall. Through the middle thereof runneth the riuer Albis, and an other riuer called Multauia, vpon the banckes whereof standeth that goodly Citty Praga, the chiefe and Metropolitan Citty of the whole nation: The country affoordeth great store of Wheate and Barley, and aboundeth with all kinde of victualls, both flesh and fish, Oyle there is none, neither there nor in any other part of Germany, nor doth it yeeld much Wine, but great store of Beere, and that of the best of any other country, which for the goodnesse is carryed thence as farre as Vienna in Austria.

The Boemians notwithstanding they bee hemmed and compassed round about with Germaines, yet doe they not speake the Germaine language, it beeing expelled thence by the comming of the Dalmatæ, for their Chronicles report (as *Volateranus* affirmeth) that two brethren borne in Croatia, departing thence, and seating themselues one in Boemia, the other in Poland, altered the countries both in their names and languages, and yet

there

there bee many in Boemia at this day, that obserue and retaine both the language, and ancient customes of the Germaines: for in their Sermons the Germaine tongue is spoken, and the Boemian in their funerals. And Friars Mendicant of all others onely, had power heretofore when there was any Friars there, to preach & instruct the people in what language they listed. The people be very licencious, as hauing no strict lawes nor statutes to restraine them, but euery one doth what best pleaseth himselfe, without controulement, for they haue reiected the authority and rites of the Romaine Church, and receiued the Waldensian doctrine, which they defend tooth and naile: This doctrine not many yeares since was first preached by one *Hus*, and by him generally receiued, whereby the traditions of the Romaine Church, are at this day there, vtterly neclected and derided, for this is now their practise of religion: First they esteeme of the Bishop of Rome no otherwise then of other Bishops, denying him to be of any more reuerence and authoritie than other Bishoppes are, holding also that there is no difference among Priests, and that it is not the dignity of Priesthood that maketh one better, but his deserts and well liuing. That soules as soone as they bee departed out of the bodyes, goe instantly eyther to perpetuall paines, or eternall pleasures. And that there is no Purgatory at all, to purge and purifie them of their sinnes after this life. To pray for the dead they account foolish and absurde, and a thing inuented onely for the profit of Priests.

Th[illegible]mages of our Sauiour Christ and of his Saints, they vtterly abandon and contemne, and deride and scoffe at the Benedictions and hollowings of Water, Palmes, or any other things whatsoeuer: They hold that the religion

and practise of Fryers mendicant, was inuented by the Diuell: and that the Priests ought to bee poore and not to possesse mony nor substance, but to liue onely of the almes of the people: that euery one hath free power and liberty to preach and expound the word of God: That no mortall sinne is in any sort to bee tollerated, although by the committing of that sinne a greater inconuenience may bee avoyded, and that hee that is conuinced of deadly sinne, is not worthy to possesse and inioy any secular office nor Church dignity, nor is fit to be obeied: confirmation and extreame vnction they exclude from the number of the Sacraments, and esteeme of auricular confession as friuolous and vayne, and that it is sufficient to acknowledge their sinnes vnto GOD secretly in their chambers.

That Baptisme is to be ministred with water onely without any commixtion of holy oyle: That Church-yards are vayne and superfluous, & iuuented onely for couetеousnesse, and that no one place is fitter for buryall than other, (for that the whole world is the vniuersall Temple and open Sanctuary of God,) And that those which build and erect Churches, Monasteries and Oratories do goe about to restraine and limit Gods power and Maiesty: That Preests Vestiments, Ornaments for the Altar, Palls, surplices, Chalices, Patines and such other like vessells, are trifles and trash of no moment, and that the Priest hath power to consecrate the body of our Lord at all times, and in euery place, and to minister it to those which desire it, and that it is suffitient onely to pronounce the words of consecration.

That we ought not to pray to Saints to be intercessors for vs vnto Christ, and that it is lost time that is spent in singing

singing or saying the Canonicall houres. That no dayes should be kept holy from labour, but the Lords day only; that no feast daies should bee celebrated in honour of the Saints, and that (by the institutions of the Church) fasting is of no merit, The report also is, that the Boemian Priests do minister the Sacrament of the body of our Lord, vnto infants and to all others indifferently, vnder both formes, which is a greater sacrifice than that which is vsed in the Church of Rome, and one *George Poggebratius* is said to be the Author of this Ministration: One *Picardus* comming out of France, infected this nation with this monstrous and abhominable madnesse, for hee hauing intised a great number of the baser sort both of men and women, to bee his followers, instructed them to goe naked, and (as the author of all licentious liuing) called them Addamites, by whose instructions venery was openly practised without difference of kindred or allyance, and many other most horrible offences: some of which sect are said to remayne as yet, for there bee some Bohemians (which bee therefore called Gruebenhamer) which choose out for the exercising of their religion, vautes and hollow caues in the ground, and when their Priest (according to their custome) hath pronoũced this part of Genesis *crescite et multiplicamini et replete terram*, that is, increase and multiply and repleniſh the earth, instantly they put out all their lights and fall to their lechery in the darke, euery man with the woman hee first lighteth vpon, without respect of age or kindred, and when they haue finished their busiesse they light their lights againe, and goe euery one into his owne place and so bee their ceremonies ended. This execrable custome of that damnable sect, is not much different frõ those feasts called Bacchanalia, which were first celebrated

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in Hetruria and afterwards in Rome, by women in the night time, who hauing pampered them-selues with wine, and banketting, accompanied with men in secret corners without differrence or respect either of kindred or age, whereby grew such confusion, as oftentimes the mothers were defiled by their owne children, and many other enormous villanies were perpetrated and done, which they tooke their beginning as from the warehouse of all wickednesse. The ringleaders of this preposterous celebration were first cut of at Rome, when *Quintus Martius*, *Philippus* and *Posthumius Albinus* were consulls (as *Sabellicus* reporteth in his first Aenead and seauenth booke) but this irreligious impiety and horrible heresie of the Boemians, could not bee extirpated and rooted out, in the raigne of foure Kings, *Venceslaus*, *Sigismundus*, *Albertus* and *Vladislaus* although they opposed them-selues against it with all their force and power.

Of Germany and of the customes of the Germaines.

Cap. 12.

The ancient limits of Germany.

GERMANY is the largest nation of all Europ, it lieth farre North, and is deuided from France with the riuer of Rheyne, from Rhetia and Pannonia with the riuer Danubius, from Sarmatia and Dacia with certaine hills, but more with the feare which one nation hath of the other, and vpon all other sides it is inclosed with the ocean: But the limits of Germany at this day exceed these bounds & extend further, comprehending vnder that name Rhetia, Vindelitia, Norica & the vpper Pannonia, the Alpes, part of Illiria & euen to the gates of the Citty of Trent. All the country of Belgia in like

like sort,(which was heretofore vnder the French gouernment) and all about the riuer of Rheyne,are vnited to the Germaines, imbracing both their law and language, and forgetting, or not daring, or else scorning to call themselues French: The Heluetians likewise by little and little haue almost lost both their name and speach,and become perfect Germaines, & Germany challengeth as her own, a great part of transalpine France: besides all these the souldiers of Germany haue (within the space of three hundred yeares) brought vnder their subiection the Pruteni a barbarous and cruell nation, waining them from the worshiping of Idols,to their owne language,and the Christian religion: this country therefore as now it is, compared vnto what it was before, it will appeare that it hath added more to it selfe from forraine nations, then was formerly comprehended in his owne limits.

Germany deuided into superior and inferior.

All Germany was once deuided into two parts,whereof that part which is neareſt vnto the Alpes, was called the higher Germany,& the other the lower which lieth northward and towards the Ocean: this partition doth yet continue, and the higher part is now called Alemania (as some thinke of a certaine lake or riuer called Alemanus) and each of these parts consisteth of sundry Prouinces,for the higher Germany (going vpwards from the riuer Moganus, which runneth along by Franconia) containeth Dauaria, Austria,Styria,Athesis,Rhetia,Heluetia,Sueuia, Alsatia,and the Prouince of Rheine,vnto the citty Mentz in Almania. The inferior or lower Germany hath in it Franconia (a good part wherof towards the South is held to be in high Germany)Hassia,Lotharingia,Brabant,Gelderland, Zeiland, Holland, Frysland, Flanders, Westphalia, Saxonie, Dacia, Peninsula, Pomeraniâ, Liuonia, Prussiâ,

Prussia, Sletia, Morauia, Boemia, Mysnia, Marchia, and Thuringia.

Germany (although some parte thereof seemed better than other) was first (as *Cornelius Tacitus* writeth) for the most part ether ouer-growne with woods, or ouer-flowne with waters, being more base and barren towards France, and more subiect to stormes and tempests towards Noricum Styria, & Pannonia, so that it yeelded neither fruite nor grayne, onely it bred good store of cattell, but such as were both little and low: gold and siluer it affordeth none, and therefore as a poore and base country, it was dispised and very little regarded. But surely *Cornelius* was either much deceyued, or else the country is much altered from what it then was, for Germany at this day, is so pleasant and so plentifull of all things, so beautified, strengthened and addorned, with famous Citties, strong Castels and stately buildings, as it is nothing inferior either to France Spaine or Italy, for the heauens smyle vpon them, the fields affords them store of fruites, the Sunne solaceth him selfe amongst her hills, shee hath whole mountaines of vynes, woods at wil, and all kinde of graine in abundance, being watred on all sides with Rhene, Danubius, Moganus, Albis, Neccharus, Sala, Odera, and with many other great and famous riuers and brookes: there be fountaines like-wise of sweete waters, hot bathes and mines of Salte, and it is equall to any other country for all sorts of mettals yea all Italy, France, and Spaine, store them-selues with siluer and other mettalls out of Germany: and there is some gold gotten, so as if those old writers were now liuing, and beheld the present estate of Germany, as now it is, they would doubtlesse thinke it strange and wonder to see such alteration, to perceiue each place so holsome and

conue-

conuenient to dwell in, the ayre so temperate, the soyle so fertile, such aboundance of wine, and all kinde of graine, such planting of trees, such beautifull buildings of Citties, Temples and Sanctuaries, such aduancement of religion, such ciuility amongst cittizens, decencie in apparell, experience in feates of armes, such furniture and prouision for warres, and such store of all manner of ornaments, besides the extraordinary sincerity and perfection of the Peeres and Nobility, if (I say) they beheld and marked all these things well, I am of opinion they would not condemne the ground as barren, rude, ill fauoured, or little beholding to the heauens, yea they should see how true that saying is; That good things are spoiled for want of workemanship and well husbanding: the ayre is there more calme and temperate in winter, then in other countries, and therefore it produceth more excellent fruites, yet be their summers more intemperate, through which intemperature many of those fruites be often-times corrupted aud spoiled, besides there bee many venemous beasts, and other creatures pernitious and hurtfull to the inhabitants, and yet for all this, is it hardly to bee iudged, what Prouince may be compared vnto it, much lesse preferred before it.

Germany why so called.

The reason why this country assumeth the name of Germany, is, for that there is such a sympathy and concordance amongst all the people, both in the disposition of their bodies, their manners and courses of life, as all of them agree and liue together like brothers and equalls. It was first called Teutonia of *Tuisco* the sonne of *Noè*, and *Alemania*, of *Mannus* his sonne, who were said to be the first authors and originall of that nation: though some be of a contrary opinion, and affirme, that Germany was

first

first inhabited by such as were there bred and borne, and not by such as were brought from other places; of which opinion is one which hath written thus.

Well situated toward the North, doth lye the Germaines soyle,
A people famous through the world, that never felt the foyle
Of forren foes: no heate nor cold, nor paines can them molest,
For that they scorne to spend their time in idlenesse and rest.
Borne certes in that land they were, with first that were aliue:
Nor but from Demogorgons loynes can pedigree derive.
These did the Greeks Adelphi name, whom Latins Germans call:
Because in vnity and loue, they liue like brethren all:
A name which vnto noble hearts doth yet great honor yeeld,
Large limbs hath lauish nature lent, their hugged trunkes to weld,
Vnto their bodies answerable, that be both tall and straight:
Their necks and all their body else is Alablaster white,
Their eyes their haires and bushie locks of yellow colour be,
In temperature their members all and bodies doe agree:
What inwardly is thought or meant, their outward voice forth showes
Their tongue be traytors to their hearts, their secret to disclose.
Their speach is not effeminate but lostie bigge and strong,
So that their valiant warlike hearts, may knowne be by their tong,
They loue to wander much abroad, to hunt and ride to ride,
And some by Arts and Sciences, their liuings doe prouide,
Some Bacchus tender budding sprouts do winde on naked pils,
And some do till the fertile earth that barren was ere while,
Some men in trauell much delight their youthfull dayes to spend,
And other to Mineruaes lawes their course do wholy bend.
Or hoysing vp their sailes aloft do cut through forren flouds,
And store their wants with sundry sorts of far-fetcht strangers goods.
If forren foes be wanting, then within themselues theile iar,
A light occasion will suffice to stir them vp to war,
And all the while that cruell Mars doth bloudy flag display,
They hold it then no iniury to rauish, filch and prey.
Some in Hircinian woods delight to hunt the tusked Bore,
And some the brazen-footed Hart with yelping Hounds to gore,

Through

Through forrests, woods and mountains some, pursue the cruell Beare,
And some with Faulcons talents seeke the silly birdes to teare:
And pluming of their fethers cleane disperse them in the ayre.
No enterprice so doubtfull is, but they will hazard all.
Nor can the feare of grisley death their valiant mindes appall,
If wrongs be done, they seeke reuenge: but for their countries good,
Or kin or friends, they will not stick to spend their deerest blood.
They constant be in Christ his faith, and him do duly serue:
Nor from sincere religion, doe sela or neuer swerue,
Their dealings honest, true, and iust, all lying they detest,
And euermore their toung declares whats hidden in their brest.

The Germaines before they began their battels, vsed to chaunt forth a song or holy hymne, in honor of *Hercules*, holding opinion that he was once in that country: when they ioyned battell they would crie out with a most greeuous and clamourous noyse, not so confused and dissonant, as terrible to their enemie. Their eyes bee (for the most part) blew, their lookes sterne, and their hayre red or yellow, they be tall of stature, and naturally very sodaine and head-long in all their enterprises, but they cannot away with much labour and toyle, nor can they indure heate and thirst, so well as the Frenchmen can, but cold they can indure passing well. Of gold and siluer they made no account, for the plate and Iewels of siluer which were sent them from forraine Princes, they esteemed as base and vile as earthen vessels: But since by trafficke and trading with other countries, the vse thereof hath crept in amongst them. And there bee some hold opinion, that there is neither siluer nor gold gotten there as yet, and but small store of Yron, which was the cause that they vsed no swords in the warres, but long Speares or Iauelins with short Yron pikes, being a very fit and handsome weapon to fight withall both aloofe and neere at hand.

Their

Their horsemen fought with shields and those short speares, and footmen with stones and darts, and both of them naked, or in little short gabberdines or cassacks: the souldiers were distinguished and knowne one from an other by the coulour of their shields, which were painted with select and curious coulours, and but few of them wore either priuie coates, helmets, or head-peeces. Their horses were neither well shapt nor speedie paced, nor could they runne the ring, or career like Italian horses, but onely straight forward: hee that lost his shield in fight was seuerely punished, for hee was vtterly excluded from their sacrifices, and not admitted to come into the Senate or Councell house, and many were so deeply touched with that indignitie, as they would violently procure their owne deaths, rather then indure such disgrace.

Their Kings were elected for their worth and Nobility, and their power and authority was not altogether free, but limitted and restrained: the worthiest souldiers, and men of greatest valour, and such as could effect more by their good examples, then by all their force and authority, were ordained leaders and conductors of their armies. There was none had power to chastice, beat, or punish an other, but the Priests only, for they held that reuengment belonged only vnto the gods, whose ministers the Priests were. They would pourtray the Images of their gods, and carry them with them into the warres, as a speciall incouragement to fight. And their friends and kinsfolke likewise were placed neere vnto the battell, that in their presence they might either atchieue a glorious victory, or end their dayes with honor: and their parents, wiues and children were eye-witnesses of their valor and prowesse, and euer as any of them that fought were wounded, they

were

were brought vnto their mothers and wiues, and other friends that were lookers on, who were euer readie and willing to heale and cure them, and to supply the soldiers with victualles, exciting and encouraging them to fight manfully: through which exhortations (as some haue written) the battell hath renewed and begunne a fresh, when the souldiers were almost spent and wearied out: for they esteemed their women to be of great sanctitie and prouidence, and therefore their Councels were not to be contemned, nor their aduises despised. Vppon certaine dayes they vsed to sacrifice men vnto *Mercurie*, and beasts to *Mars* and *Hercules*, and they were generally giuen to sorcerie and witch-craft.

Trifling and pettie causes were managed and decided by the Rulers and Magistrates of the citties; but all great businesses and difficult affaires, were handled by the whole body of the city in generall. They would neuer begin any busines, but when the Moone was either in the change or in the full, and they reckened their computation not by the dayes, but by the nights.

They came armed into the Councell-house to decide controuersies, and to maintaine the right of causes, and hee vppon whose side the sentence passed, and was commended, had a Iaueling shaken and brandished against him; which manner of sentence giuing, they accounted to be most honorable, and againe those whose causes were nought, were condemned by the Iudges frownes and sterne lookes.

All traytors and turne-coates, and such as fled to the enemie, were hanged: Sluggards, dastards, and such infamous persons, and those that had any noysome disease, were laid vpon a hurdle, and dragged till they were dead.

No Magistrate would execute any publike or priuate businesse, but when he was armed: there was great emulation amongst them about their diet, and they were incredibly giuen to affectation, for he carried the greatest credit and estimation amongst his friends and neighbours, that was best attended and accompanied with young gallants, when hee went abroad about any businesse. If the Prince that was Generall or Leader of the armie, departed out of the field without victorie, he liued in discredite and infamie all his life time after, for the Prince fighteth only for victorie, and the other Noblemen for the safetie of the Prince.

They would oftentimes take occasion to make warres without cause giuen, onely because they could not indure to liue quietly and peaceably. For they held it a point of sloth and sluggishnesse, to get their liuing by their labors, if they might get it by warres, though it cost them their liues: if they had no warres, the valiantest men of them all, spent their times wholy in eating, drinking, and sleeping; committing both houses and husbandrie to the care and guidance of old men and women.

So as it seemeth strange to see two such contrarie dispositions in one people, to be both louers of idlenesse, and yet enemies to peace and quietnesse. Their dwellings were in villages, and euery one in seuerall houses, their apparell, short cassockes, or souldiers coates, buttoned together with claspes, or pinned with thornes, and the richer sort were knowne and distinguished from others by their clothes: for they wore their coates so close to their skins, as you might plainely perceiue the perfect proportion of each lim and member, and the selfe same fashion of apparell which serued men, was worne by women likewise.

Most

Most part of the Germaines which dwelt towards the East and North side of the countrie, contented themselues with one wife a peece, some few excepted which had many; and the wife was not indowed by the husband, but the husband by the wife; nor was their dowers of such dainties as were onely fit to make them fine and gay, but of such things as they had most vse of, as yokes of oxen, horses, with their furniture, shields, swords, Iauelings and such like.

The women were wonderful chast and modest, and their lookes nothing wanton to procure allurements: they frequented no banquets nor common feasts, so as (though the nation were very populous) there was few women found offending in adulterie; but if any were thereof conuicted, her owne husband would pull her headlong out of his house starke naked, before her neighbours and friends, and whip her round about the towne, nor was there any place for pardon for such lasciuious strumpets, no not their youth, beautie, nor riches could any whit priuiledge them, or reconcile them to their husbands. It was not tolerable for any one to scoffe at vice, for thereby they thought they both corrupted others, and were corrupted themselues. And as euery woman had but one bodie and one life, so should she haue but one husband, nor ought she to haue any idle cogitation or wanton desire, as if shee more regarded the act of matrimonie, then her husbands loue: so as more good was done by their manners and examples, then in other places by wholesome & strict lawes. Yong men were not very prone to lust, & especially when their youthfull dayes drew to an end, and maides were not married til they were of good yeares, that they might bee more strong and able to beare children.

The punishment for murder.

Murder was punished with a certaine number of cattell, which the murtherer must giue to al the dead mans friends as a satisfaction for his death: They were very desirous to diet together, and to keepe good hospitalitie, accounting it an vnhoneſt and vndecent part to forbid any one their houſes or tables. Rewards were willingly taken and giuen, nor would they vpbraide any one with that they had giuen, nor thinke themſelues in any matter beholding for what they receiued.

Drunkennesse a commendation amongst the Germaines

They would ſpend whole nights and dayes in drinking and carowſing, eſteeming and accounting it a credit to be drunken: and oftentimes after their gluttonie and gormandize, they would brall and fall out one with another, exchanging ill words, and ſometimes blowes, whereof oftentimes inſued maiming and murder. They conſulted of all ſerious matters, touching both warre and peace, amidſt their banquets, deeming their iudgements more acute, and themſelues more carefull at that time, then at any other, and more fit to vndergo any notable enterpriſe.

The people were plaine and ſimple, without craft, diſſimulation or cunning, and eaſily drawne to lay open and diſcouer the very ſecrets of their hearts: They would call to mind the day after, what they had done before, conſidering of the matter more deliberatly, when they knew not how to alter it, ſhewing then what their intent was, when they could not be deceiued.

They drunke a corrupt drinke made of barly, in ſtead of wine, but thoſe which dwelt nere vnto great riuers had wine brought them out of other countries: their meat was ſimple and groſſe, as wild apples, new dow, thicke milke, or clottered Creame: but their drinke was much more immoderate: They delighted to behold and ſee young

men

men naked, amongst swords and speares, and other militarie weapons belonging to warre, and to see how finely and nimbly they could deliuer themselues out of the danger of them, the often practise whereof made them skilful, and their agilitie and skill was a great ornament vnto them. They were so exceedingly giuen to dicing, as when they had lost all that euer they had, they would aduenture their owne liberties vppon one chance at dice; and if they lost, they would willingly become slaues, and suffer themselues (though neuer so strong and lustie) to be bound and sold like beasts. They diuided the yeare into Winter, Spring, and Sommer, making no recknning of Autumne, by reason of their scarcitie of wine and fruites.

The Germains were great dicers.

In their Funerals they made little shew of sorrow, by weeping and outward lamentations, but the dolor and griefe of their hearts continued long, and women onely bewayled the dead, it being enough for men to remember them. And these in times past were the customes of the Germaines, and their manner of liuing.

The later manners of the Germans.

But how much they bee altered from what they then were, (as well as other nations) may bee gathered by this their present estate: for now the whole state and condition of the Germaines, consisteth of foure sortes of people: the first sort or Order is the Clergie, which be of two sorts likewise: that is to say, secular Priests, and religious persons; both of them beeing indowed with great and large rents, reuenues, and riches, and held in great honour and estimation with the people, both for that they offer sacrifice vnto God, extoll the prayses of the Saynts, and haue cure of soules; as also for that they vnderstand the Scriptures and holy Writ, bee able to interpret and expound them, and leade a single life; for those which haue not all

The Germaine diuided into foure sorts of people whereof the first is the Clergie.

these good parts in them, are despised and contemned of the vulgar sort of people: And euery order of religious persons, haue their garments made of their owne fashion, very decent and comely: The secular, or lay-Priestes weare loose Coates, for the most part black, or russet, and linnen myters on their heads, not very high crowned, but sticking close about their eares. And when they go abroad, they cast about their neckes, for decencies sake, a broade lace, either of silk or linnen, which hangeth downe on each side their shoulders: Vpon their shooes are pumps: they weare Pantofles or Sandals, putting them off euer when they come home.

Most of them liue very idlely, bestowing little time in obtaining learning, but spending all the after-noones in gaming and drinking. The inferiour Priests, if any one iniure them, complaine vnto their Bishoppe, and sometimes to the Court of Rome: whereby they worke their owne security, and condigne punishment is inflicted vpon the offenders.

The second order is of the Nobilitie.

The second estate or condition is of the Nobilitie, whereof there bee many degrees; as Princes, Earles, Barons, and Knights, which is the lowest degree of that Order: the Princes excell all the other degrees, as well in dignitie and bloud, as in power and strength, as hauing very large lands and ample possessions.

The Earles, Barons, and other Nobles liue dispersed abroade in the countrie, some in one place, some in another, flowrishing like so many flowers in a greene field. But that which is very strange & worthy to be obserued in the Nobilitie, is this, that both Princes & Earls acknowledge a soueraignty: & yeeld their obedience vnto the Emperor, so oft as necessitie, or the Emperour himselfe requireth it: and

yet

yet the Knights say, that they be exempted, and that they will not serue any one, nor suffer those which be vnder thē to serue, but for wages and stipend, yet notwithstanding they acknowledge and say, that the Romaine Emperour is their Soueraigne Lord and Gouernor. The Nobilitie in generall, thinke it a great discredit vnto them, and a blemish vnto their kindred and house, to exercise merchandize, or any mechanicall art, or to take a wife from among the common people, or that is their inferiour, or to liue in a strange citty like townsmen: for they (skorning all company and commerce with cittizens) liue freely with their wiues and families, in stately castels, strong holdes, and beautifull pallaces, situated some vppon mountaines, some in woods, and some in champion countries. Some of the Nobles frequent the Courts of Kings and great Princes, and follow the warres, and some others liue at their owne houses vppon their Rents and reuenues.

They be much giuen to hunting, affirming, that by continuall custome, and their auncient libertie, they only are allowed to hunt, and all other interdicted and depriued of that pleasure; for, for a priuate man to hunt either hares, ro buckes, kids, hynd-calues, or stagges, in some place is punished with the losse of his eyes; and in some other places with the losse of his head: but it is lawfull for euery one that can, to take such wild beasts that be noysome and hurtfull.

Moreouer, they fare daintily, and be sumptuously cloathed, as well men as women, both at home and abroade, beeing decked and adorned with gold, siluer, and silkes of sundry colours: When they walke abroad they are attended with a troupe of their friends and familiars, and they may easily be knowne and discerned from the common-

people, onely by their gate, it is so graue and demure: They neuer go farre from home but on horse-backe, for to take a iourney on foot they account a great dishonor vnto them, and a plaine demonstration of pouertie: but if they stand in want of any thing, they will straine courtesie to take it from others, either priuily or by force. They seldome go to law with any one for iniuries done vnto them, but rather gather a troupe of their friends together, and reuenge themselues, either by fire, sword, or rapine: thereby compelling the wrong-doers to make what satisfaction they thinke good.

They be proude, turbulent, and couetous, practising how to get Church-mens goods by deceit, and wracking their slaues and clownes of the country, with an vnrelenting authoritie. It is almost incredible to be spoken, how they vexe, pill and poll those miserable and vnfortunate caytiues, & surely Germany were an hundred times more happie, if those Centaures, worse then *Dionysius* and *Phalaris*, were either vtterly expelled the land, or at the least, their tyranny and power so restrained & abridged, as they might be inforced to liue priuate like vnto the Nobility in Heluetia. The 3. estate or order of the Germaines, is of citizens and townsmen: and of these, some be onely subiect to *Cæsar*, and some to other Princes and Prelates of the church. Those which yeld obedience to the Emperor, haue many priuiledges, lawes, and customes common to themselues: and euery yeare (by the voyces of the cittizens) is one chiefe magistrate elected, who for his yeare hath a soueraign authority ouer them all, and hee of himselfe hath power to punish any one of the same order with death.

The third order is of cittizens.

When an offence is cõmitted, the offendor is brought before the magistrates elected, where beeing sette in Councell,

councel, the accuſer is called for, who hauing ſet downe his accuſation, the defendant hath free liberty to plead for himſelfe; and when both parties be heard, at large, the Iudges proceed to ſentence, which is not by any courſe of law (for that theſe manner of magiſtrates be ignorant of the lawes) but as they be induced by reaſon, and as the cuſtome hath beene afore-time in like caſes: the like forme of Iudgement is vſed in ciuill cauſes likewiſe, ſauing that in ciuill and criminall cauſes, the party accuſed may appeale vnto *Ceſar*, which offenders in other cauſes may not doe.

Citizens deuided into two ſects.

In euery Imperiall Citty bee two ſorts of Citizens, the one of Gentlemen, the other of Plebeians: the Plebeians or comminalty of the city, be occupied in trading and keeping ſhops, but the Gentlemen (which bee alſo called Patritians) liue only vpon their patrimony & reuenewes, in as good faſhion as the Nobility or Knights of the country do, if any of the comminalty wax ſo rich, that he (either by cuſtome or commerce) will intrude himſelfe into the ſociety of Gentlemen, he is (notwithſtanding his wealth) diſcarded their companies, whereof it proceedeth that each of theſe orders of Citizens, haue for many yeeres, continued in there owne eſtate without alteration. And yet for all this the adminiſtration and gouernment of their commonwealth, is commune and permitted as well vnto the Plebeians as Patritians, ſo as the communalty is no way in ſubiection to the gentility, but euery one hath his owne ſubſtance in ſafety, with free liberty (not tranſgreſſing their lawes) to liue as they liſt: and Iuſtice is miniſtred (for the moſt part) throughout al the whole country, by men which haue little learning or none at al, for in euery City (and in many townes likewiſe) bee elected 12.

Iudges,

Iudges, which be such as be most notorious for vprightnesse and integrity of life, not respecting whether they be learned or no, which twelue must of necessity take vpon them the office of Iustice and Iudgement, for which they expect no other wages nor reward, but onely honour, and they be so diligent in performing their duties therein, that (for the common good) they will not sticke to neglect al priuate affaires and businesse whatsoeuer (be they neuer so vrgent) to obserue the times appointed for Iudgment and hearing of causes. And they bee all of them sworne to minister Iustice vnto euery one, according to right and equity, from whose sentences in times past, they would neuer appeale, esteming it a great indignity vnto them, to contradict the decrees of such men as executed their offices *gratis*, but now adaies appeales be vsuall, which were the more tollerable a great deale, if the Iudges to whom the appeales be made, would in their Iudgements obserue the customes of the former Iudges, but their doinges are so little regarded, that their sentences, though neuer so iust and vpright, be retracted and wholy altered, onely because they seeme to repugne their written lawes, whereby the Iudges of the former rancke, are vndeseruedly taxed of ignorance, their good indeuours reprooued, and blemished, and the parties to bee releeued oftentimes oppressed: which kinde of Iudgement, how corrupt it is, themselues may easily perceiue.

Furthermore the Citizens liue and accord together very familiarly and friendly, meeting and assembling themselues, sometimes in publicke places, sometimes in priuate houses, where they spend their time, some in buying and selling, some in conferrence one with an other, some in feasting and banquetting, and some in gaming

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and disporting, in all which sundry actions can hardly be discouered any deceite or contention.

They be very curteous and affable, for at all times and in all places, bee they men or women, so often as they meete together, so often doe they salute one an other. Vpon working daies they be very frugall and sparing, both in their diet and apparell, but vpon festiuall daies they will goe more gallantly and far more daintily. Those which labour eate foure times a day, and playmen but twise; the mens apparell for the most part is wollen, and the womens linnen, and each of them so much differrent one from an other, both in collour and fashion, as you shall hardly finde one man or one woman apparelled like an other, for they be so new fangled as they will fall into euery new fashion, imitating the Italians, but more vsually the French men, from whom now of late yeeres, the men haue gotten their broad nosed shooes, their coates with wide hanging sleeues cut, and wouen cappes (which they call Pyrethia) And not long since, they wore shooes with sharpe snoutes, short coates cloose to their bodies, and hoods with tayles or flappes behinde: This sparingnesse in apparel heretofore vsed by men, is now descended vnto women and by them practised, for whereas they were wonte to weare many kerchers vpon their heads, which made their heads seeme great, by reason of their many folds of linnen, they now weare but one onely: They bee also more modest in all their other clothes then heretofore, they haue beene in a manner vtterly reiecting gold, siluer and pearles, and all sumptuous garding of their garments with rich furres and silkes.

I need not speake of their long traines carried vp behind them, which (though they were common) bee now onely

onely worne of the Nobility, and the women be now so decent and comely cloathed, as they cannot iustly bee reprehended for any thing they weare, sauing that some womens gownes bee ouer wide and to much hollowed about the necke.

In their funerals and celebration of their friends obites, they be attired in blacke, and their time of lamentation is thirty daies, within which space they doe sacrifice for them three times, the first day, the seuenth day and the thirtith day.

They be so deuout and religious a people, that euery artificer before he begin his worke, wil goe to the Church and heare masse, yea both men and maide seruants be by their masters compelled therunto, for they hold it a beastly and hatefull thing, for any one to neglect his seruice to God, either for idlenesse, or for any businesse whatsoeuer. In giuing almes they be very charitable, for there is almost no City but it hath in it a couent of Mendicant Friers, and a common house to releeue and harbor poore Pilgrimes and strangers. There bee also fostred and brought vp many yong youths that haue left their owne countries and fathers houses, to attaine learning in Germany, of which sort of striplings and yong students, you shal see so many in one City as you will thinke it strange how they should be maintained; And these bee onely nourished and brought vp, by the almes and charity of the Citizens, and goe singing from house to house for victuals, whereof they haue inough giuen them, for because they frequent the Church daily, and helpe the Priests to singe masse, and bee afterwards made priests themselues.

In euery parish is one publike house or free schoole, wherein

wherein as well these, as the Cittizens sonnes, be brought vp in learning, their maisters and tutors be such as bee both learned and vertuous, who chastice those which be shrewde, or neglect their learning, sometimes with words and sometimes with stripes.

Their dwelling houses for the most part be ioyned together, and builded according to euery mans ability, some high, some low, but al aptly and conueniently disposed for their trading, the rich mens houses be builded stately with lime and stone, and poore mens with timber and morter, and all of them couered either with tile or slate, which whether it be done for state, or to preuent danger of fire I am not able to say.

In Saxony and diuerse other places besides, they couer their houses with smooth shingles, which maketh their building seeme more base and more subiect to burning: The streets (for the most part throughout all the Cities of Germany) be paued with flint stone, and vpon the gates of euery City stand high turrets or watch towers, wherein (in the day time) be placed certaine skouts, to giue notice vnto the warders below, by the sound of a trumpet, of all horsemen they perceiue comming towards them, to the end, that hauing warning afore-hand, they may bee more prouident to prouide for the safety of the city: Their cities (for the most part) be defended both naturaly & artificially, being scituated either vpon the tops of hils, or by winding riuers, such as be scituated vpon the plaine ground, be compassed and immured with strong wals and trenches, & defended with innumerable towers and bulwarkes, the fields also about many of their cities, be so inclosed on all sides with deepe and large ditches, as they serue for a sufficient defence against the inuasion of forraine enemies.

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The fourth order is of husbandmen.

The fourth last and lowest estate of the Germaines, be of such as dwel in country villages, and follow husbandry, and be therefore called clownes or bores, whose estate and condition of all others is most hard and miserable, for they liue basely by themselues, vtterly seperated from all other sorts of people, so as they haue no fellowship with others, but their owne families and their cattaile. Their dwelling houses be low cottages made of timber and clay, and couered with straw, their bread is meane and course, their meate either oatmeale pottage or sodden beanes or pulse, and their drinke is either water or whey: their apparell a Canuas frocke (such as our Carters vse in England) high shooes or startvps and coloured caps.

These clownes be a very turbulent, toylsome and beastly kinde of people, they carry into Cities neere adioyning them, all their fruites and increase that arriseth from their corne and cattaile (other then what their Landlords haue, for they themselues doe scarce taste of any fruite of their trauaile that good is) where they sell them, and make their prouision of such things as they haue need of, for amongst them dwel few artificers or none at all. Euery village hath a Church in it, whether in the forenoone vpon holy daies, all the people resort to heare seruice, and in the after noone, some of them meete togither in one place or other, where they fall to chopping and chainging, or conferring of other businesse, the youth fall a dauncing after the minstrels, and old men a tipling in tavernes: and none of these clownes will goe abroad amongst other people, but with weapons about them, for they haue their swords ready at all affaies: Euery village chooseth out two or foure of the most substantial

tial men amongst them, whom they call their maisters, these be indifferent men to decide contentions and controuersies growing by contracts, and haue the disposing and ordering of their little common-wealth next vnto their Land-lords, for it is they that haue the sole gouernment and authority ouer them all, other then what is by them permitted to these chosen præfects, which in their vulgar tongue they call *Senteri*. These clownes liue in great drudgery and slauery vnder their Land-lords, for they plow their grounds, sow their seedes, get in their harueſt, prouide them fuel, repaire their houses, skoure their ditches, and maintaine their fencing: in a word, there is no slauery whatsoeuer, but is wholy imposed vpon those bores, nor dare they for their liues once refuse to doe any thing their Land-lords command them, for if they doe they shall be soundly punished, and yet there is no one thing that oppresseth them more neerely, then that the farmes they possesse be none of their owne, but that (notwithstanding they be euery way else slaues vnto their Land-lords) they must pay vnto them yeerely a great part of their corne and graine for rent: And these bee generally the manners of the Germaines at this day and this their course of life.

Of Saxony and how the Saxons liued in times past and how they now liue.

Cap. XIII.

SAXONIA (a particular Prouince of Germany) is bounded vpon the West with the riuer Visera or (as some will haue it) with the riuer of Rheine, vpon the North *The limits of Saxonie*

North with Dacia and the Balrean sea, with Franconia on the South (against which lie opposite a longth-wise Boiarie and Bohemia) and with Prussia on the East within which bounds and limits how many sundry sorts of people, distinguished by sundry names, be at this day comprehended, and included, may easily be vnderstood by the precedent description of Germany, all which are said to liue vnder the Saxon law.

Saxony why so called.

This country was named Saxony of a people called Saxons, who (according to the opinion of some writers) were the remnant of the Macedonian army, which followed *Alexander* the Great, and at his death were dispersed into all parts of the world. Some others affirme that they were wandring Britans, and such as had no certaine habitations, and that they forsooke their natiue soile to seeke them better seates, and getting shipping and arryuing in Germany, expelled thence the Thuringij and possessed their land. For at the first the people of Saxony were turbulent and troublesome, il and ouerthwart neighbours vnto all those which dwelled neere vnto them, yet were they at home peaceable and quiet, and maruellous vigilant and industrious for the good of their country and common-wealth, besides that they had a very prouident care and extraordinary regard, for doing any thing that should be a touch or debasement to their stockes, or against their honours, holding it a staine and pollution to their bloud to marry with women of other nations, or with any inferior to themselues, and indeuouring their vttermost to make themselues a people proper and naturall without mixture of other nations, and onely like vnto themselues; whereof insued that though the number of them were great, yet in their externall habites, in

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the ſtature and proportion of their bodies, and collour of their haire, they were almoſt all alike.

The Saxons were deuided into foure ſorts or differences of people, which were noble men, freemen, libertines (that is ſuch as had beene ſlaues, and obtained their freedome and manumiſſion) and bound-men or ſlaues, and to the end that each of theſe orders might remaine in his owne Eſtate, it was eſtabliſhed by a law, that no man of one eſtate, ſhould marry or take to wife a woman of an other, but that the Nobility ſhould match with nobility, the free-men with free-men, the manumitted with thoſe which were manumitted and the ſlaues with ſlaues: the penalty for the tranſgreſſing of which law was preſent death. They had many good and holeſome lawes for the puniſhment of malefactors. *The Saxons deuided into noble-men free-men, libertines and ſlaues.*

They were vpright in condition, ſincere in life, and of vncorrupted and irreprehenſible manners, doing nothing but what was profitable, honeſt and agreeable to the lawes of nature: all which had beene ſufficient for their ſaluations, if withall they had knowne and beleeued in the true and euerliuing God. But they were great Idolaters, worſhipping trees, and fountaines of water, but more eſpecially a huge ſtock of wood ſet vp an end, which they accounted for a god, calling it in their language (*Irminſaul*) that is to ſay a vniuerſall and generall piller or columne, whereby all other things are ſuſtained & held vp: *Mercury* alſo they obſerued and honoured as a god offring vnto him vpon certain daies humaine ſacrifices, nor did they hold it fit or lowable (by reaſon of the great dignity and diuinity of their gods) to include them in Temples and Churches, nor to figure them in the proportion of men, but they conſecrated vnto them, woods & groues, *Mercury obſerued as a god by the Saxons.*

calling them after their names, and they neuer perused those secret and misticall places, but with great deuotion and reuerence: Witchcraft and socery was much in practice amongst them. Their manner of taking aduise whether a thing were to bee done or not done, was thus, first they would cut from a fruite tree, diuers little sprigs or young sprouts, marking and distinguishing them each from other, with certaine notes or differences, and so cast them sodainely and at aduentures vpon a white garment.

And then (if the consultation were general for them al) the priest, if priuate, the goodman of the house-hold, lifting vp his eyes towards heauen, and praying to their gods, taketh vp those branches one by one, and layeth them downe againe three sundrie times, and euer as hee taketh them vp, he expoundeth and interpreteth what is to be done, according to the note or imprese written vpon them; and then if the priest or good men of the house forbid it to bee done, they aduise no more of the matter that day, but if they allow it, the people were so stronge of beleefe as they would put the proiect in practise what euer they euent proued: they gathered and coniectured of many things by the chirping and flying of birds, and oftentimes made experiment of forewarnings and admonitions of horses, which (to prefage of things to come) were nourished and kept in those woods and groues dedicated to their gods.

These horses were white and neuer did any manner of worke, and (beeing coupled together and set before the holy Chariot) they were attended and followed either by the priest, the King or chiefe ruler of the city, who diligently marcked and obserued their neying, why-

whynying and froming, and this manner of prediction or foreshewing of things to come, was of all others in greatest credit and estimation, both by the Princes, priests and people, for they held them to bee the ministers of the gods, and partakers of their diuine councels.

They vsed also an other sort of sooth-saying or witchcraft, whereby to know aforehand what successe they should haue in the warres, which was in this manner: when they tooke a captiue of any nation against whom the waged battaile, they compelled him to fight with one of their owne people, and as the victory went betwixt them two so would they iudge of the insuing warres. The Emperour *Charles* the Great was the first, that by continuall warres, compelled this impious people to admit the Christian religion, which both they and all other Germaines doe now most religiously adore.

In Saxonie be many sumptuous and Princely palaces, and magnificent and stately Temples, Churches and Monasteries, as one in Alberstadium consecrated to our blessed Ladie, whereinto neuer entreth any prophane or vnhallowed person, but onely such as bee professed in Religion and to the seruice of God, except vpon Ashwednesday, and then is there one of the people brought into the Church, who must euer bee such a one, as in the eye of the world is of most wicked and abhominable life and conuersation, this man beeing brought into the Church all in blacke, and his head couered, is placed where hee may heare masse, which beeing duely solemnised, hee is cast out of the Temple, and inforced to wander vp and downe the citie bare-footed, all the time of Lent, visiting all the Churches one after an other,

A Temple in Alberstade dedicated to our Lady.

during which time, he is maintained by the priests, and by them brought againe into the Church vpon Easter-day, where (hauing first an almes giuen him which he offerreth with great deuotion to the Church) after the consecration of the oyle, he is expiated and hallowed by the whole Clergie, and so dismissed. This man they commonly called *Adam*, comparing him for his innocency, vnto *Adam* our first father and founder, who was voide of all sinne, and by him they suppose their city to be purged and purified.

The soile of Saxony is very fruitfull of all things but wine, and hath diuers mines of siluer and basse: toward Gosleria, and in many places besides be brine-pits, and fountaines of salt water, whereof they make a fine white and most delicate sault, which yeeldeth them a large commodity yeerely.

The Saxons immoderate drinkers.

They haue great store of barley and wheate, whereof they make very fine white bread, and a kinde of ale or beere to supply the want of wine, which they drinke so immoderatly and out of measure, as when they bee at their feasts and bankettings, and that their ordinary cups and drinking glasses will not hold sufficient for them to carouse at one draught, those which doe giue attendance at the table, will set before them a great paile full of that drinke with a dish in it, wishing euery one to bee their owne skinkers and so to drinke what they please, and it is almost incredible to report how much of that liquor those immodest and druken people will deuoure and swallow vppe at one sitting, vrging and inforcing one an other to drinke, till they bee worse then bruitish swine, not thinking they haue enough, when they are so drunke as they lie wallowing in their owne

owne vomit, but euen then they will sticke close to it night and day, vntill they be sober againe, and he which drinketh most, and out sitteth them all, is not onely highly extolled and commended of the rest, for that notable exploite, but also in signe of victory and triumph, hath giuen him a garland or nosegay made of roses and sweete flowers, or else some other reward for which they contended.

This their wicked and beastly custome of drinking, is now (the more pity) disperced ouer all Germany, so as all of them in generall, doe now drinke stronge wines as liberally, as the Saxons doe their ale, to their inspeakeable hindrance and hazard of their healthes, in such sorte, as (not content to doe ill themselues) if any stranger or other come into the roome where they bee drinking, they will rise vp and reach him their cuppes, perswading him very earnestly for to sit downe and to beare them company, accounting him their enemy if hee looke for much bidding or inuiting, or refuse to drinke, without shewing iust cause, which hatefull disorder is oftentimes the cause of bloud-shed and murther.

These quaffing Saxons fare very hardly and sluttishlie, for their vsuall meate is small guttes or chitterlings dried, rawe onyons, fat bacon and salte butter, and they seeth their meate vpon sunday to serue them all the weeke after.

They feed not their young children as we do, with pap or pottadge made of milke and flowre, but with more solide and stronger meates, which is first champed or chawed in the nurses mouth, and so giuen the children to swallow downe, which kinde of diet when they be young maketh them more stronge and lusty, and better able to indure extremities.

The Saxons haue a peculiar language to themselues, but in their apparel and other things, there is no difference betwixt them and the Germaines.

Of Westphalia, and of the manner of Iudgement ordained for the Westphalians by Charles *the Great.*

Cap. 14.

The bounds of VVestphalia.



ESTPHALIA is comprehended and included within the bounds and limits of Saxony, hauing vpon the East the riuer of Rhene, Visurgus or Visera vpon the West. Frizland and Holland vpon the North, and vpon the South the hils of Hassia, which *Ptolomeus* calleth *Obnobij*; out of which hils springeth the riuer Amasis, which running by the two renowned cities, Padeburne & Monasterium, diuideth the Prouince as it were into two parts, and so passing by Frizland is carried into the sea.

There is also the riuer Sala which is famous for the notable ouerthrow of *Drusus*, sonne in law to *Augustus*: This country (as Strabo writeth) was first inhabited by a people called Dructerij, and (as others write) by the Sicambry: This people beeing subdued by *Charles* the French King, surnamed *Charls* the Great, was by him induced, or rather inforced to imbrace the Christian religion, whereto they were hardly drawne; and being a mutinous and rebellious people, euer when they rebelled, they would returne againe to the worshipping of Idols, nothing regarding the true faith, nor their othes whereby they were obliged to obserue and keepe it, which when *Charles* perceiued, to

Secret Iudges ordained by Charles *the Great ouer the VVestphalians.*

the

the end that he might bridle and reſtraine their temerity and raſhneſſe, with feare of corporall puniſhment, he ordained ſecreat Iudges, and gaue them full power and authority to execute Iudgement at their pleaſures, without tryall or purgation, vpon all ſuch as had either violated their oths, abrogated their faith, or otherwiſe committed any notable villany: In chooſing of which Iudges he had a ſpeciall care and regard, to elect iuſt and vpright men, that the guiltleſſe and innocent might not be puniſhed without cauſe. This law and manner of execution thereof, ſtrooke a great terror into the Weſtphalians, and at length inforced them to continue in the faith, ſeeing before their eyes both noble men and meane men hanged and truſt vp in trees without any accuſation or trial at all, and vnderſtanding that they were executed either for breach of their faith or ſome ſuch other heinous offence. This kinde of Iuſtice or martiall law, is yet in force and is called, *Iudicium vetitum*, or *Iudicium occultum*, a hidden or ſecret ſentence, and the Iudges or executioners of that law, be called Scabini, who be now growne ſo preſumptuous and inſolent, as they would challeng and vſurpe the like liberty and iuriſdiction ouer all Germany.

They haue ſecret cuſtomes and hidden lawes, knowne to few more then themſelues, whereby they doome men to death, and it is very hard to finde out their manner of proceedings, for neither feare nor reward can allure any one of them to reueale their ſecrets.

The maior part of thoſe Scabini be not diſcouered what they are, but goe vp and down the country (like Promooters) noting mens faults, and accuſing them for their offences in places of Iudgement; and arraiging them (as their cuſtome is): which done the malefactors be condem-

ned, & their names inroled in a catalogue, and so deliuered to the Iunior Scabini, to whom the execution belongeth, by which meanes many euil doers loose their liues, that neuer knew of their condemnations.

But this their manner of Iudgement, is now much altered and degenerated from his first perfection, for sometimes very base and meane persons be admitted into that office, and those whose power and function was onely to find out offenders, and punish misdeameanors, doe now busie and occupy themselues in al other ordinary businesses. The country of Westphalia is cold, and very bare of wine and al kind of graine, their bread is brown & course, and their drinke or beere made of barley, for the wine which is brought vnto them by the riuer of Rhene, is maruelous deere, and therefore little vsed, vnlesse of the wealthier sort of people. The natural inhabitants be both warlike and witty, whereof insueth this prouerbe. That Westphalia breedeth more flatterrers then fooles, it is vnder the iurisdiction of the Bishop of Colen.

Of Franconia and of the nature and customes of that Country.

Cap. 15.

Franconia why so called.

FRANCONIA, or East France is a part of Germany, & scituated in the very heart & middle of the country, it was so called of the Sycambrians, who expelling thence the *Alani* in the raigne of the Emperor *Valentinian*, were after called Franci. It is inuironed on the south with Sueuia & Boioaria, with the riuer Rhene on the west, vpō the east lieth Bohemia,

The bounds of Franconia.

Bohemia, and Hassia, and Thuringia, (two Prouinces of Saxonie) vppon the North. This countrie is on all sides so inclosed with huge thick woods, and cragged mountains, as the passage into it is both dangerous and difficult, yet within it is very euen ground, garnished and adorned with an innumerable sort of Citties, walled townes, and fortified Castels and Villages. It is inuironed round about with the Hyrcanian wood, which with his high hilles incloseth and defends it on all sides like a naturall wall; and through it runne Sala, Thuberus, Neccharus, and the nauigable Riuer Moganus. These Riuers passe by many wide and large Valleys, vppon the bankes whereof on both sides be planted great store of vineyards, which yeeld wines so rare, and of so great worth, as they be transported into other countries far remote.

The land is fertile enough, and not sandy and ouer-growne with Eearne, as (*Æneas Syluius* reporteth) sauing that part of the countrie which is now called Norica, or in some places neere vnto riuers. *The fertility of Franconia.*

It yeeldeth great increase of barley, wheate, and all other kind of graine and pulse, and no one part of Germanie affoordeth so many and so great Onions, Rape rootes, and Rape stalkes as this doth: besides, about Babenburge grow such great store of Lycoras rootes, as they be caried away by cart loades.

It is full of gallant medowes, and goodly Orchards, very populous and abounding with beasts, there is much fishing by reason of the multitude of Riuers, and better hunting, for the great store and varietie of wild beasts: for the Princes preserue them of purpose in woods and forests, making them stables and dennes to lye in, and to defend them from winters boysterous and cold stormes, allowing

allowing them meate also if need be, and no priuate man may be suffered to take or hunt any of these beasts.

The Princes of Franconia.

The whole conntrie of Franconia is vnder the dominion of fiue princes, whereof two be secular or lay Princes, that is to say, the Burgraue of Norinburg, and the Count Palatine of Rhene, and the other three bee ecclesiasticall Gouernors, to wit, the Bishops of Babenburg, Herbipolis, and Magnus.

The Bishop of Herbipolis, one of the Princes of Franconia.

The Bishop of Herbipolis holdeth his Duke-dome, by hauing a naked sword, and an ensigne or flag placed before him vppon the altar, while he is at Masse. And the first day that he entreth into the Metrapolitan or chiefe cittie, and taketh vppon him the Episcopall seate, he is vsually attended with a great troupe of gallant and excellent horsmen: and when he is admitted and entred into the cittie, he lighteth off his horse in the very gate of the cittie, and there disrobeth himselfe of his vppermost garment, and putteth on a poore and base coate, and girdeth himselfe about the wast with a cord: and in this humble manner bare headed and bare handed, he goeth vp into the pallace, vnto the Canonicall or Regular Priests, who after they haue done their fealtie vnto him, exalt and install him in his seate, but before his instalment, hee is conducted to the picture of some deuout Bishop that is dead, where he is seriously and earnestly admonished to follow and imitate his examples, who being elected of a poore student, did notwithstanding gouerne the State of the Church vprightly, & as it ought. And none of the linage of either Dukes or Earles may possesse this Cathedrall sea, but onely such as be of the inferior Order of Nobilitie: not for that it is not sufficient to maintaine a Prince, (for the possessions and reuenues bee very large and great) but because none may enioy the Bishop-

Bishoppricke, but onely such as be canonicall or regular persons, which are for the most part of the meanest degree of Nobilitie. To be Bishoppe of Herbipolis, is a title of maruellous great dignitie and honour: and when a Bishop is new created, the custome is, that at his first entrance into his Bishoppricke, he should progresse ouer all his dominion, and visit all the townes and villages which pay him tyth, and in euery towne he bringeth out into the streetes whole hogsheads of wine, with dishes for euery one to drinke that will.

The Franconians do nothing differ from the rest of the Germanes, either in their apparell or shape of their bodies: They be very laborious, and none of them giuen to idlenesse, but the women as wel as men plant in vineyards, and yet (by reason of their pouertie) they sell their wines, and drink water themselues: Beere they cannot indure nor will haue any brought vnto them, yet in Herbipolis vpon fasting daies, those which will drinke no wine, may buy it in dockes and roades without the cittie, to drinke in steade of water.

The people be insolent, arrogant, and proude, contemning all others in respect of themselues, and so much giuen to cauilling and brawling, as no stranger can indure to stay with them, vnlesse he can flatter and dissemble, and behaue himselfe discreetly and soberly: but those which can indure their floutes and taunts, and pocket vp their iniuries with patience, may safely dwell with them: for such they account and esteeme honest and sufficient men, and permit them to marry wiues, and enter into consanguinitie with them, by which meanes many Suevians, Bauarians, and Hassians do dwell, and continue in Franconia.

They

They be very deuout, and religiously giuen, and yet subiect to two horrible and execrable vices, which are, swearing and filching: for they will glorie and vaunt themselues in blasphemie, and horrible prophanation, and account stealing, a thing honest, commendable, and lawful, because long vsed as a custom. They obserue many strange ceremonies, which I wil here set downe for the more credit and better approbation of such things as be written and reported of them by strangers.

In the nights of those fiue dayes of Aduent, which go immediatly before the day of our Lords Natiuitie, all the children of the towne, both men-children, and women-children, go vppe and downe the streetes from one house to another, knocking and beating at euery ones doore, wishing them a happie and prosperous new yeare, and shewing them in a song, that the birth-day of our Sauiour Christ is nigh approching, and euery housholdgiueth them either apples, peares, nuttes, or money, or some other thing that they can best spare.

But with what ioy and exultation, the birth-day of our Sauiour Iesus Christ is solemnized in their churches, both by Priests and lay-people, may be vnderstood by this Ceremonie following: for then they place vppon the Altar the image of a young child, in representation of the new birth of the babe Iesus; which done, the young men and maydes daunce and hoppe round about the Altar, and those which be married, and old folkes sing a song or hymne: which kind of ceremonie is not much vnlike to the triumph and exultation, which (as Poets faine) was vsed by the Coribants in a caue in the mountaine Ida, about the image of their god *Iupiter*. In the Kalends of Ianuarie (which by their computation is the beginning of the yere) is

is a sollemne meeting of friends and kinsfolkes togedier, who ioyning their hands, and lifting them vp to heauen, with one heart and consent, pray for a prosperous and happie new yeare, spending all that day in pleasant congratulation, meriments, and drinking. Which done they send new yeares gifts to their friends which bee absent, which gifts, the Romaines in their Feastes dedicated to *Saturne*, (which were solemnized about that time) called *Saturnalitia*, and by the Greekes, they be called *Apophoreta*, that is to say, presents or things giuen to guests to bee carried away with them.

This custome and ceremonie of theirs, was described by the Author of this booke, in these verses following:

O Christ the Word of Father deare, &c.

In honor of thy blessed birth we celebrate eight dayes:
All which we spend in holy hymnes, and chanting forth thy prayse.
And following thy examples true, we gifts do often send
Fat Capons, Hares, or some such thing vnto each louing friend:
Fine wafers stampt with Images and Pictures rarely signd:
Or basket full of Oranges, doth argue friendly mind:
Ten Oranges that plumde and topt be with greene boxen creast,
And spices rare of sundry sorts in honor of this Feast.

Vpon the Feast day of the Epiphany of our Lord commonly called Twelfte-day, euery family maketh a cake of flower, hony, ginger, and pepper, and therewith they elect and choose them a King, in this maner following: the good-wife of the house kneadeth and maketh the cake, and in the moulding shee putteth a penny into it, without consideration into what place of the cake she putteth it, but euen at aduentures, then doth she rake away the fire

and

and bake it vppon the harth, and when it is baked, shee breaketh it into as many peeces, as there be men in the whole houshold, and so distributeth vnto euery one apart, assigning one part thereof vnto Christ, another to our blessed Ladie, and three portions more to the three Wisemen, for, and in the name of an almes. And in whose part soeuer the penny is found, him doe the rest set in a chaire, and lifting him vp on high three times, with great iollity and mirth, they salute him as their king: and all the while hee is lifted vppe, hee hath in his right hand a peece of chalke, with which he maketh a great many crosses vppon the rooses of their chambers and parlours; and these crosses they haue in great estimation, thinking, that by them they escape many dangers.

And there is no house throughout the whole countrey of Franconia, especially if it be a dwelling house, but in some one of these twelue nights which bee betwixt the Natiuitie of our Lord, and the Epiphany, it is perfumed either with Frankinsence, or some other sweet-smelling perfume, against the deceits and illusions of Diuels and Sorcerers.

It were in vaine to mention in particular, in what manner of Epicurisme, the Franconians spend the three daies next before Lent, if you knew what generall and wilfull madnesse possessed all the rest of Germanie at that time, (wherein the Franconians do equall them,) and in what licentious manner all of them then liue, for all those three dayes the Germaines practise nothing else, but eating, drinking, and playing, plying it so lustily, as though they should neuer eate or drinke more, or, as if (with the Epicure) they should say, I will take my pleasure, I will eat and drinke my belly full to day, for to morow I shall die.

Euery

Euery one will inuent ſome new deuice or other to delight their minds and ſenſes withall, and to hold them in admiration, and to the end they ſhould not bluſh, nor be daſhed out of countenance, in acting their apiſh toyes and interludes, they maske their faces, and change their habites, the men wearing womens apparell, and the women mens, ſome repreſent Satyres, and ſome play the diuels part, beeing made blacke with woade or inke, and cloathed in loathſome apparell like Diuels indeed. Some others go ſtarke naked, imitating the Prieſts of *Pan*, of whome (I thinke) the Germanes haue learned that yearely cuſtome of doting and vnnaturall madneſſe. This their manner of reuelling differeth not much from the Feaſtes called *Lupercalia*, which the noble young Romane gallants were wont to celebrate in the moneth of Februarie, in honor of the Licæan *Pan*. For as thoſe Romane youths went round about the Cittie naked, and their faces beſmered with bloud, laſhing all they met with cords and whips, in rude and barbarous manner moſt loathſom to behold, euen ſo the Germaines ſtrike thoſe they meete, with bags ſtuft full of ſand or aſhes.

There is a ſtrange cuſtome vſed in many places of Germany vppon Aſh-wedneſday: for then the young youth get all the maides together, which haue practiſed daunсing all the yeare before, and carrying them in a cart or tumbrell, (which they draw themſelues in ſtead of horſes,) and a minſtrell ſtanding a top of it playing all the way, they draw them into ſome lake or riuer, and there waſh them well fauouredly.

What the reaſon of this ceremonie is, I cannot perceiue but as I conieсture, they imagine the doing of this, to be a purgation and ſatisfaction to God, for practiſing ſuch light

light and wanton behauiour, vppon Sundayes and Holydayes, directly against the Canons and precepts of the Church.

In the middle of Lent, at which time they be commanded by the Church to reioyce, the youth of Germany where the Authour of this present Worke was borne, make an Image of straw, resembling the picture of Death; and hanging it vppon aspeare, carry it vp and downe the streetes, with great showting and exclamations, and many giue them good intertainment, offering them such things as they vsually eate, as peason, milke, and mellow peares; and when they be wel refreshed, they returne home again: but some others on the contrarie part, giue them *Iohn Drums* intertainment, reuiling and beating them away frō their houses, deeming the picture of death to bee ominous and a foretelling of their deaths indeed. The like custome to this, is vsed by the Franconians, and at the same time: for there the young men take an old cart wheele, and couer it all ouer with straw, and then (being a great troupe of them together) they cary it to the top of a high hil, where, after they haue sported themselues most part of the day, vnlesse the cold driue them soone home, in the euening they set it on fire, and set it going downe the hil burning, beeing a sight able to astonish the beholders, that know not what it meanes: for it tumbleth into the valley all of a flaming fire, with such a pudder, as if the Sunne or Moon should tumble downe from heauen.

Vppon Easter day, some one of the wealthiest amongst them, causeth certaine cakes to be made, and giueth one or two of them to the young men, and as many to the maydes, and when they be all mette together a little before night, in a plaine medow, in the presence of an infinit number

number of ſpectators, thoſe which bee moſt nimble of footmanſhip, runne for thoſe cakes, the yong men againſt yong men, and the maides againſt maides.

Then haue they their ſolemne ceremonies at the dedication of their pariſh Churches, which (by the Inſtitutions of the Church) ought to be ſolemnized by all the pariſhioners, once euery yeare, with great ioy and banqueting: to which ſolemnization come many yong men out of other pariſhes, not for any deuotion they beare vnto the Churches, but onely to dance, drinke, and reuell, for their manner of comming argueth little deuotion, but rather an intention to brawle and quarrell, for they come all well weaponed, and Minſtrils playing before them, and often-times they fall out and goe together by the eares, and part with crackt crownes. The like kinde of meetings and aſſemblies we haue in many places of England, which we call wakes.

Vpon Munday, Tueſday, and Wedneſday in Rogation weeke, or croſſe weeke, (when as generall Letanies and Proceſſions are vſed to bee ſaid ouer all the Chriſtian world) there meete together at one Church in moſt parts of Franconia, many croſſes (for by that name bee the whole company of pariſhioners called that goe the preambulation with the Proceſſion, and haue a banner with the ſigne of the croſſe caried before them) & when many ſeuerall croſſes or companies be mette together in one Church, they ſing not altogether, but each ſeuerall company hath a ſeuerall quire, and a ſeuerall place to ſing by themſelues.

The yong men and maides bee arrayed in their holy day apparell, with wreaths or garlands of flowers about their heads, and willow ſtaues in their hands: The Prieſts

and Ministers of the Church stand by giuing diligent care to their singing, and which of the Quiers they thinke haue song sweetest, and made the best melodie, they adiudge that the other Quiers shall giue vnto them certaine bowles of Wine.

And vpon Whitsunday this is their order: euery one which hath either a horse of his owne, or can borrow one, doe meete in one place, and ride together, to view the bounds, and limits of their fields, hauing with them a Priest, with the body of our Lord Iesus Christ put in a purse, and hanging at his neck, and all the way as they ride they sing and pray, beseeching God of his great mercy, to defend and preserue their corne, and to send such temperate and seasonable wether, as they may receiue the fruits of the earth to their comfort and sustentation.

Vpon Saint *Vrbins* day, all the Vintners and maisters of Vineyards, set a table either in the market steed, or in some other open and publick place, and couering it with fine napery, and strawing vpon it greene leaues and sweete flowers, doe place vpon the table the Image of that holy Bishop: And then if the day bee cleare and faire, they crowne the Image with great store of Wine, but if the wether prooue rugged and rainie, they cast filth, mire, and puddle water vpon it, perswading themselues that if that day be faire and calme, their grapes (which then begin to florish) will prooue good that yeare, but if it bee stormie and tempestious, they shall haue a bad vintage.

Vpon Saint *Iohn Baptists* day at night, in euery village and streete in Germany be common fires, (or as wee call them heere in England bone-fires) about which all the people gather together, both men, women and children, dancing and singing, and vsing many other superstitions,

as

as wearing vpon their heads garlands made of Mugwort and Veruin, and flowers in their hands wreathed and pleated together in fashion of a spurre, (which wreathes they call military spurres) and they dare not looke vpon the fire, vnlesse they looke through those spurres, firmly beleeuing that by that meanes their eyes be preserued all the yeare after from all paines and diseases, and euery one as he goeth away, throweth the garland hee wore about his head into the fire, vsing this coniuration, *Goe thy way and burne, and all my ill luck perish and burne with thee.* The like fashion is vsed by the Bishop of Herbipolis seruants and courtiers, for they cause a great fire to bee made before the tower, which standeth vpon a hill aboue the citty of Herbipolis, and throw into the fire many wodden hoopes bored full of holes, which when they bee all of them on a red fire, they put crooked stickes into the holes of the hoopes, and cunningly and forceably hoyse them vp into the ayre a great height, so as they flying from the top of the hill ouer the riuer of Moganus, which runneth vnder the hill, seeme to bee firie Dragons, to those which neuer saw the like before.

At the same time of the yeare their manner is to make earthen potts, with so many holes in them as they will hardly hold together, and these potts doe the maides buy and couer them round about with red Rose leaues, and then put Candles into them, and hang them vpon the toppes of the houses, insteed of Lanthornes: the yong men at that time bring into their villages each one a Pine tree, with all the little shootes and vndermost branches lopped off, and garnishing and triming the vpmost boughes with little hoopes, garlands, glasses and glittering rayes or plates of golde or copper,

they set their trees fast in the ground, where they must stand all summer, resembling many poles in England.

In Autumne when their Grapes wax ripe, they gather not their Grapes one, one day, and an other, an other day, but all the owners of a Vineyard are appointed to pull their Grapes all at one time, to continue pulling till they haue all done that Vineyarde, for they haue not power to pluck them when they please them-selues, but when they be allowed by those to whom the tithe is due: And these tithe-maisters appoint such a hill of Grapes to bee got such a day, and such a Vineyard such a day, and their tithes be euer brought by the owners of the Vines, into the valley at the hill foote; but those which neglect to gather their Grapes at the time appointed, ought and are inforced, whether they will or no, to carry the tithe into the Lords Wine-presse, at their owne cost and charge: But about the citty of Herbipolis, the owners of tithes bee more precise, for they (distrusting that the Vine-maisters will not tithe truly) set a boy ouer euery one of them, to marke their manner of tithing, and to see that their maister haue his due, and when haruest is done, and all the Grapes gathered, all those boyes meete together in the field, and euery one beeing couered all ouer with strawe, and a Torche or two in his hand, they kindle their Torches a little before night, and so come singing with their Torches burning into the citty. And in this sort they say they burne and make cleane Autumne.

The Franconians celebrate the feast dayes of the two pillers of the Church Saint *Martin* and Saint *Nicholas*, with great ioy and triumph, but after a diuerse maner, for the one is solemnized in Churches and Altars, the other in victualing houses and tauernes: and there is not one through-

throughout all the whole country be hee neuer so needy, or neuer so niggard, but vpon Saint *Martins* day hee will haue some roste meate, or boild meat, and it be but Hogs intrailes, or Calues intrailes, & glut themselues with wine, for then they tast of their new wines, from which till that time they haue abstained; and all their housholds drinke wine with them: and vpon this day in Herbipolis and in diuerse other places besides, is much wine giuen to the poore for charity: then haue they their publike shewes and pastimes, as to haue two or three Boares put into a place together, and to behold them fight and teare one another with their tuskes, till their guttes traile about their heeles, deuiding the flesh when the Boares bee dead, some to the common people, and some to the Magistrates.

But vpon Saint *Nicholas* day, all the yong fry and Schollers, choose out three amongst them, one to represent the person of a Bishop, and the other two Deacons, he which is elected in the place of a Bishop, is solemnly vpon that day conducted into the Church by all his Schoolefellowes, decked and trimmed with a Bishops Miter, and all his other ornaments, and so sitteth in place of authority, as Lord and Protector ouer them all the while Masse is in saying, and when the sacrifice is finished, hee chooseth out a few of them from amongst the rest, and hee and they goe singing vp and downe the towne from house to house, collecting and gathering money, and alleadging that the money they gette by this meanes, is not taken as an almes or beneuolence, but giuen franckly for the maintenance of the Bishop.

Vpon Saint *Nicholas* Eeue Parents will aduise their children to fast, and the more to incite them there-vnto

they perswade them, that if they set their shooes vnder the table ouer night, what so euer they shall finde in them in the morning, is sent them from that bountifull Bishop Saint *Nicholas*, which causeth the children to fast so truly and so long, as their parents bee faine to compell them to eate for being sick with ouer long fasting: and these bee the most vsuall customes of the Franconians; these their annuall ceremonies.

Of Suevia, and how the people of that country liued heretofore, and how they now liue.

Cap. 16.

The limits of Suevia.

SVEVIA a Prouince of Germany, is at this day limitted and bounded vpon the East with Baioaria, vpon the West with Alsatia and the riuer of Rhene, it hath the Alpes vpon the South, and Franconia on the North. Sueuia (as *Antonius Sabellicus* is of opinion) was so called of a certaine people called Sueui, who departing from that part of Scythia, which is now called Liuonia & Prussia, obtained this country to dwell in: which opinion of *Sabellicus*, *Lucan* seemeth to confirme, where he saith: He brought the yellow Sueuians from the vtmost Northern coast: Before it was named Sueuia, it was called Alemannia, of the lake Lemannus which is also called Lausanensis. Sueuia is the vtmost part of all Germany, and is watered with two notable riuers Rheine and Danubius, whereof the one running slowly falleth into the sea Westward, the other running a contrary course, passeth by many regions, and falleth at length into the sea called *Pontus*.

Suevia, why so called.

The

The country is some part of it plaine and euen, and some part cragged and mountanous, and all of it fertile and fruitfull, sauing lakes, mountaines and woods. There be great store of woods, and therefore very good hunting, and especiall good fowling, by reason of the multitude of riuers and lakes: Of cattell there bee great abondance, and plenty of all kinde of graine, it is also full of gallant and flourishing valleis, watered and manured with brookes, riuers and running waters, some running one way, some an other, ouer-flowing and fatting the soyle: all which disburthen themselues either into Rhine or Danubius. The land is very wholsome and healthfull, and well repleniſhed with stately cities, townes and castels, aspiring towers likewise, walled and fortified both by arte and nature: and for the aduancement of Christian religion, it is sufficiently furnished with beautifull and rich temples, parish Churches and Chappels, Bishops Pallaces, Colledges, and monasteries, containing sundry orders of religious persons, both men and women: vpon the hills bee mines of Siluer, Yron, and diuerse other mettals: it is very populus, and the people very hardy, strong & valerous; they be tall of stature, yellow haird, faire and welfauoured, and marueilous ingenious, so as *Plutarch* concludeth them in a word, for the most famous people of all Germany.

The glory and fame of this people grew once to that height, as they obtained the Empire and gouernment of the world, and in that honour and renowne continued for one age, but afterwards beeing destitute and depriued of their Princes, I know not how it came to passe, whether by the fickleneſſe and variety of fortune, or by their owne folly and sloth, but their gouernment ceased, and their power and strength in short time became so

weake and feeble, as they could hardly hold their owne and defend themselues, much lesse extend their fame to her former greatnesse, in such sort as noe one considering their present estate, would thinke that euer they had beene Lords and Gouernors of the world.

Iulius Cæsar in the fourth booke of his commentaries, writeth of this people thus. The Sueuians(sayth hee) the worthiest and warlikst people of all Germany, are sayd to haue a hundred Citties, great Burrowes or townes, out of euery of which hundred citties & townes yearely is furnished and set forth to the warres a hundred thousand armed men, well appoynted, These hundred thousand men wage warrs abroad, and be maintayned by those which remaine at home, and at the yeares end returne home againe to husbandry, and send forth as many more of those which were at home, so as going to the warres and remayning at home in course, they bee all well excercised is husbandry and skilfull in feats of armes, and hauing noe grounds nor possessions priuat to them-selues, they yeeld reciprocall Maintaynance one to another, for it is not lawfull for them to remayne and abyde in one place longer than one yeare.

Their vsuall foode is bread, milke and flesh, they bee much giuen to hunting, as well for their dayly excercise and liberty of life, which they much regard, (for they bee neuer from their infancy vnder the rule and correction of any or constrayned to doe any thing against their wills,) the practise of hunting also maketh them more feerce and couragious, and their bodies more strong & able to indure all extremities, as(although they dwell in a very cold clymate) they will wash and bath them-selues in cold riuers, and

and weare no other garments but skins, and those so lisle, as the most part of there bodies bee starke naked; if any marchants trafficke thether, it is more to buy such things of them as they haue got by the warres, than for any great desire the Sueuians haue of their commodities: besides they haue great store of laboring beasts, more than they haue vse for, which the Frenchmen much desire, and pay deere for them, and those beasts which with them bee naturally froward, ilfauored and almost good for nothing, by much vse and handling bee made fit and able both to draw and carry, or to be imployed in the warres: for their horses be so well mand and raught, as when the skirmish is at the hotteſt, their riders for their better adrantage, will oftentimes skippe of their backes and fight on foote, and finde their horses againe in the very same place they were left, when they haue occasion to vse them: nor doe they esteeme any one thing more ilde or more ilbeseeming them, than to ride vpon horses that bee harnessed, or haue saddles on their backes, by continuall vse whereof (though they bee but few) they dare and boldly will aduenture to incounter with a troope of armed men and harnessed horses, though the number of them bee very great.

The Sueuians will suffer no wines to bee brought vnto them, supposing that the drinking of wine maketh men more effeminate, and lesse able to indure labour: they hold it a generall commendations to them, to haue their feelds and territories of their cities large and wide, signifying thereby that their forces bee not able to maintaine such a multitude of cities, for which cause in Sueuia the feelds be said to extend a thousand and six hundred paces from their cities on euery side,

There may no wines bee brought into Sueuia.

Cornelius

Cornelius Tacitus writing the scituation of Germany, and the manners of the people, speaketh thus of the Sueuians, The Germaines (saith hee) haue distinguished the greatest part of Germany, by sundry names and nations, although they be al called by one general name, Sueuians, and the property of that people is to plat their lockes, and then to knitt and bind them vp on a knot, by which marke and token the Sueuians be discerned and knowne from other Germaines, and the Freemen from slaues: There vse is to turne vp their curled lockes, vntill they waxe so old that their haire grow white, and oftentimes they will bynde it on a knot vpon the crowne of their heads, in doing whereof the better sort of people bee most curyous.

They obserue a certaine time by tradition from their fathers, (which ceremony they esteeme so reuerent as they dare not omit it) that all the people of one stocke or kindred, assemble themselues and meete together, in a certayne woode (consecrated and made holy after their fashion) there to doe sacrifice, which (as a most barbarous and horible ceremonie and detestable sacrifice) is euer solemnized by killing of a man: This woode, or holy groue they reuerence another way also, for there is none of them will aduenture to goe into it, vnlesse he bee bound hand and foote with a corde, that they may perceiue the power of their Gods, and if any of them happen to fall, it is not lawfull for him to be taken vp, or to re-enfore himselfe to rise againe, but hee must bee rowled or tumbled thither vpon the ground: And all this their superstition tendeth to no other ende, but to know thereby the originall of their nation, where God the gouernor of all things is, and of all inferior things that are in subiection, and

yeeld

yeeld obedience vnto that God. Some of the Sueuians as *Cornelius* also reporteth doe sacrifice vnto *Isis*: And as for all their other customes, though heretofore neuer so peculiar, they bee now common to all the rest of the Germanes: But so it is, that at this day, not onely the manners of the Sueuians, but almost of all other nations else, bee changed and turned cleane topsie turuy, and (that which is most to bee lamented) alterred from better to worse, for now most of the welthiest men of all Sueuia bee marchants, and a great company of them compact and confederate them-selues together, euery one disbursing a summe of mony to bee imployed in Marchandize, wherewith they doe not onely buy vp and get into their hands spices, silkes and other things of great value, which bee brought thither by sea from forren countries, but sometimes also they will deale with things of small worth, as spoones, needles, spectacles, and puppets, and many such like tryfles and trinkets, ingrossing vp much wine and graine likewise, which manner of traffick is not to bee commended, for it is not onely greeuous and hurtfull to crafts men and husband men (who bee constrayned to sell their wares and commodities to these grypers, (as I may terme them rather than Marchants,) before they can make the best profit of them, when neede shall afterwards inforce them to buy the same of them againe for dubble the price,) but preiudiciall also to all the whole country in generall.

For whereas the people were wont to make their prouision of such things as they wanted, from their neighbour Princes, at the cheapest rate, they haue so fed and bribed those corrupt Princes and gouernors, of the country, that

that nothing shall be bought but of themselues, either in Stutgardia, or in other places where they keepe Marts and faires. And yet those rich men doe not traffick themselues but by their seruants and common factors, who gathering in the moneys disbursed with the increase, yeeld an account thereof, at such time as they bee called thereunto, rendring vnto euery man truly and faithfully his owne money, and his part of the gaine.

Much cloth made in Sueuia.

The common people of Sueuia doe most of them practise dressing of Toe and spinning, which maner of worke they apply so busily, and vse so generally, as in the winter time in some parts of Sueuia, you shall not only see maids and women, but men and boyes also with Spindles and Distaffes in their hands: They make a kinde of cloth, the warpe whereof is linnen, and the oofe silke, which they call (*Pargeth*) and an other manner of cloth which they call (*Golsch*) and that is all linnen, of these manner of clothes they make great aboundance, for it is knowne to bee true, that the Vlmenses onely doe make euery yeare a hundred thousand of these clothes, and if so many bee made in one part of the country, which is but a handfull in respect of the whole, one may easily coniecture that the number which is made in the whole land is almost infinite. These clothes bee carryed to nations farre from them, and especially twise a yeare to Franckford Marte, from whence the people of Sueueland receiue great custome and tribute. Moreouer (as euill things bee often-times mingled with good, and no one thing is perfect in all points) the Suenians be meruailous lecherous people, the women as willing to yeeld as the men to aske, yea both sides bee apt to slide, but slow to repent; and surely I thinke, that this vice is generally fauoured, both

both in Sueuia and throughout all Germany, for neither there nor in any other part of Germany, is any punishment inflicted, nor any one excommunicated by the Ecclesiasticall censure, either for open fornication, adultery, nor yet for rauishing of women: And thereof ariseth this Prouerbe, that Sueuia onely is able to yeeld whores inough for all Germany, as well as Franconia affordeth good store of theeues and beggars, Boemia hereticks, Bauaria pilferers and slaues, Heluetia Butchers and Bawdes, Drunkards in Saxonie, periurers in Frisia and Westphalia, and gluttons about the Rheine.

Of Bauaria and Carinthia, and of the lawes and customes of those people heretofore, and how they liue at this day.

Cap. 17.

BAVARIA, a Prouince of Germany, is so named of a people called Auarij by putting therevnto the letter B, who being a remnant of the Huns, expelled thence the Norici, and possessed their country. It is also called Boioaria of a people of Cisalpine France called Boij, who were once said to inhabite those parts, before which time it was called Noricum. *Bauaria, why so called.*

Vpon the East thereof lyeth Hungaria, and Sueuia vpon the West: Italy ioyneth vnto it vpon the South, and Franconia and Boemia vpon the North. The famous riuer Danubius comming from Sueuia runneth through Bauaria, and vnder the name of Bauaria at this day, is comprehended Austria, Stiria, and Carinthia; the people whereof *The bounds of Bauaria.*

whereof bee all a like both in life and language: whereas heretofore it contayned noe more than that onely which was called Noricum. That good and holy King *Lucius* King of Britaine, was the first that instructed them in the Christian religion, and after him Saint *Rupertus*, and lastly they were confirmed in the faith by *Boniface* Bishoppe of Moguntinum.

Bauaria is deuided into foure Bishoppes seas, that is to say, Saltzburga, Patauia, Phrisinberge and Ratisbon, it hath in it more famous Cities than are in any one prouince of Germany besides, the Metropolitan wherof is Saltzburge heretofore (as is surmised) called Iuuania: Schiren was once the Dukes seate, but now it is translated to Monachium.

Bauaria heretofore gouerned by Kings but now by Dukes.

This land before it was reduced into a Prouince, was gouerned by Kings of their owne nation, vntill the raigne of *Arnolphus* the Emperor: And as all the Kings of Parthia were named *Arsaces*, and the Ægiptian Kings *Ptolomies*, so was euery king of Bauaria called *Cacannus* but after it was subued by *Arnolphus* and annexed to the Empire the gouernment was committed to Dukes, which manner of gouernment remayneth still: and all the Dukes for many successions together, haue beene elected out of that most worthy and renowned family of the *Agilolphingij*.

The lawes vsed in Bauaria which they receiued when they receiued Christianity.

The manners and customes of that people may bee vnderstood, by the lawes which were giuen them when they first receiued the right faith of Christ, wich were these following: first that if a freeman borne would bestow any thing towards the maintenance of the Church, whether it were lands mony or goods, hee should make a deed thereof in writing, and seale and subscribe it with his owne hand

hand and seale, and put to the names of sixe witnesses to confirme it, and then deliuer it as his deede in the presence of the Bishoppe, by which act both hee him-selfe, and all his posterity were vtterly bard for euer after to inioy or repossesse the same againe but by permission of the Church: And whatsoeuer was so giuen to the maintenance of Gods holy Church, was committed to the Bishoppes custody, and by him defended and protected: If any one wronged the Church or any thing there-vnto belonging, hee incurred the iudgement of God, the displeasure of holy Church, and was constrayned (either by the King or Prince for the time being) to render restitution, and forfeted three ounces of gold besides, but if he denied the fact, he was brought before the Altar and there in presence of Preest and people, swore and deposed what wronge hee had done and of what value: He that perswaded another mans seruant to runne away from his Maister, (were he man-seruant or maid-seruant) was inforced to fetch him againe, and to put an other into his place as a pledge till he came, and was fined at fifteene shillings besides.

If a seruant did priuily burne any Church goods, hee had his hands cut off, and his eyes puld out, that he might neuer after see to commit the like villanie, and the maister of such seruant made good the value of that which was burnt: But if a Freeman commited such a fault, he restored againe the full value of the losse, and forfeted for his folly three pound; and if hee denyed the fact, hee was to purge him-selfe by the othes of twenty foure men; who standing by the Altar before the defendor of the Church, layed their hands vpon the holy Euangelist, and swore whether they thought him faulty or not.

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If an offendor tooke sanctuary for refuge he was secure, nor was it lawfull for a Maister to fetch his seruant thence, otherwise to hurt him, for if hee did, the Iudge would compell him to pay forty shillings to the Church, as a recompence for infringing his priuiledges: Hee that iniured any one that was in any inferiour order in the Church, made satisfaction with twise the value of the iniury done, which was paide ouer vnto his parents or neereſt friends: But if the wrong were to one of an higher order, he paide three times the value.

Hee that killed a Prieſt, forfeited and paid forthwith to the Church where he was Miniſter, three hundred peeces of gold, and he that killed a Deacon, two hundred; and if he were not able to pay ſuch a ſumme of money, hee was deliuered both himſelfe, his wife, and children into bondage and ſeruitude, and detained in ſlauery, vntill he could make ſhift to pay the money. No one might offer violence to a Biſhop although hee did him wrong, but might make his complaint, and commence his ſuite before the King, Duke, or commons, whether it were for homicide, fornication, or conſenting to the enemy; and if it was prooued that he would haue brought in enemies to inuade the country, or ſought the ſpoyle of thoſe he ought to preſerue, he was either depoſed or baniſhed.

Hee that contrary to the lawes of the Church, married a recluſe or Nun out of her Cloyſter, was compelled to reſtore her thither againe, and to leaue her where hee found her: and the Biſhop (by the Dukes aſſiſtants) would thruſt her into the Nunry againe whether ſhee would or no, and the man (if there were no hope of his amendment) was baniſhed the country.

It was not lawfull for either Prieſt or Deacon to keepe

in

in his house any strange woman, lest by often companie and familiaritie with her, he might happe to be polluted, and so offer an vnworthie sacrifice vnto God, and the people be plagued for his offences. If any difference or controversie arose betwixt Priests, Deacons, or other Clergie men, the Cannon law committed the deciding thereof to the Bishops: farmers, husbandmen and seruants payd tribute and tyth to the Church, euery one according to his abilitie, as euery tenth bushel of graine, euery tenth perch of land, euery tenth faggot, the tenth part of their honey, and for euery foure pullets fifteene egs. They were bound also to bring stone, timber, and lyme for the reparations of the Churches, but yet with this speciall care, that no man shold be taxed more then he was wel able to indure.

If any one were false vnto his Duke, and by treason procured enemies into the Prouince, or betrayed any Cittie, and was thereof conuicted by three witnesses, all his goods were confiscate to the Duke, and the Duke had power to vse him at his pleasure: but to the end that no one should be ouerthrowne or spoiled by anothers enuie or malice without cause, there was this prouision made, that the accused might challenge the single combat with one of his accusers; and if he ouercame the other he scaped free, and forfeited nothing. He that killed his Duke, was killed himselfe, and all his goods confiscate for euer without redemption: and he that stirred vp sedition against him, forfeited to the Duke 600. shillings. When an armie was conducted into the enemies land, the souldiers had no cause to fall out amongst thẽselues for prouision; for euery one might take what would serue his turn: but he which wrangled without cause, was forced either to yeeld himselfe to the law of armes, in that case prouided, or suffer fifty stripes with

a truncheon before his Lieutenant. And the Lieutenants and Gouernors were to haue a special care euery one with in his limits or county, that the souldiers did not spoile & prey vppon the enemie, before they were commanded by the Duke: for if any fault were committed through their negligence, they were to make it good. If a free-man damnified, or wronged another, he was constrained to make good as much as the party was hindred, and was amerced besides at 40. shil. but such offences were death in seruants, and their master made restitution for them, because they forbad them not the committing of such crimes. If a seruant stole or purloyned any thing from the soldiers in the campe, and was therof conuicted, he lost his hand for that offence, and his master notwithstanding restored the value of the goods stolne: and a free-man for such a fault, was mulcted at forty shillings ouer and aboue the due restitution of the thing stolne.

If any one were commanded by the king or duke to kill another, and he did it, the king or duke which commanded him, ought for euer after to defend and protect him from danger: & if the king or duke which was his protector died his next successor did take vpon him the like warrantie and protection of that man. If the Duke were so stubborn and rebellious as to contemne and despise the decrees of the king, he was depriued of his Duke-dome, and was vtterly void of all hope euer to recouer his former estate and dignity. If the Duke had a son so froward, foolish, or arrogant, as (through the counsell and abetting of lewd and euil persons) he went about to depose his father from his gouernment, so that his father were yet well able to gouerne, to conduct an armie, to get vp vpon his horse, and to carry armes, and was neither deafe nor blind, & well able to performe

forme the kings command, he was dis-inherited, and for euer after vncapable of the Dukedome; or, (if his father pleased) he was banished to perpetuall exile, for offending his father in so high a degree against the law.

He that by rashnesse, indiscretion, or drunkennesse bred a scandall in the Dukes Court, forfeited forty shillings, and was for euer after lyable to make good the value of the inconuenience that arose of that ill example: but a seruant for such a fault lost his hand.

If any thing were found in the Dukes Court, and taken vp, and concealed one night vnreuealed, it was accounted theft, and such an offendor forfeited into the Dukes Exchequer fifteene shillings, because the Dukes house was accounted a publike house.

He that detracted, or by his ill speeches depraued the Dukes gouernement, was punished at fifteen shillings: and forced to finish and make perfect all that he was commanded to do, that all pleas or suites might be dispatched and ended euery fifteenth day, in each seuerall Counsic of the countrie; for the doing wherof, all the free-men assembled together, and they which neglected the meeting, forfeited fifteene shillings: the Iudge (to the end hee might do iustice, and iudge vprightly) had a booke of the law lying open before him, which serued as a rule and pattern whereby to iudge of all controuersies.

And if the indirement were without partialitie, and that he iudged vprightly without respect of persons, or rewards, hee then had, and enioyed to himselfe the ninth part of the composition, but if the iudgement were partiall, or smelled of briberie, he forfeited the double value of that which by his false sentence and corruption, was payed, and was fined moreouer at forty shillings.

He which killed the Duke, payd either vnto his friends or vnto the king for composition, 1460. shillings, whereof his friends had six hundred. And it was euer obserued, that the composition for the death of the Duke, was three times as much as for the death of any of his friends.

The Agilolfingi (out of which family the Dukes be euer created) had the fourth part of the composition, and then the Huosi, the Trozzi, the Sagavi, the Hahilingi, and the Aennonni had the one halfe of that which remained. Hee that killed a free-man, payd (either vnto the Duke or vnto his parents that was slaine) 8. pounds, hee that put out a free-mans eye, or cut off his hand or foot, payed 40. shillings: he that lamed him payd 12. shillings, and for a maim 20. shillings, for a wound 3. shillings, for striking out a cheeke tooth, or grinding tooth 12. shillings, and for euery other tooth 6. shillings. They were very strictly forbidden to molest or hurt strangers, in so much as he which iniured any of them, payd vnto the party grieued the double value of the wrong sustained, and besides forfeited 8. pounds into the Dukes Exchequer: & he that slue a stranger, forfeted an hundred pounds in gold. If a seruant molested or sold a free-man, & were complained of to the Iudg, he escaped not without some great punishment, as the losse of hand or eye. Libertines which had bin manumitted & made free, had more easie compositions by the one halfe, then those which were free-born. All incestuous mariages were there vtterly prohibited, so as it was not lawful for any man to marry his first wiues mother, his sonnes wife, his daughter-in-law, his step-mother, his brothers or sisters daughter, his brothers wife, or wiues sister: and those which offended in any of these points, all his goods were confiscate by the Iudge.

Hee

hee that prophaned the Lords day with any manner of worke, after the first warning and admonition, had fiftie lashes vpon the backe with a whip, and if he offended againe the second time; he forfeited the third part of all his goods, and for the third offence he lost his libertie: for it is fitting, that he which will not be free vpon that day, shold be a slaue for euer after. A seruant for labouring vpon the Lords day was beaten, but if he held on his course without amendement, his right hand was cut off. And a stranger for the like fault, hauing beene warned aforehand, paid 12. shillings. He that detained a freeman against his will in seruitude and bondage, or forcibly tooke away his inheritance or goods, was forced to restore what euer hee violently tooke away, and forfeited forty shillings besides. If any one lay with another mans wife that was a free-woman, he payed vnto her husband 7. pounds for amends, and if he were taken in the deed doing and slaine, his death was not to be reuenged.

He that committed fornication with a free-woman by her consent, and refused to take her to his wife, payed 12. shillings. If a seruant offered violence to a free-woman, his master deliuered him to the womans father to be punished, who might iustly kill him if he pleased. He that rauished or stoale away a free-woman, without her parents consent and her owne, forfeited 11. shillings, and if shee that was stoln away were manumitted, he forfeited 8. shillings, but if she were a seruant, the forfeiture was but 4. shillings. If a free-man put away his wife being a free-woman without iust cause, he paid vnto her parents 40. shillings, and duly repayed vnto the woman her dower and full portion, she brought with her, according to the family out of which she came. If a freeman were troth-plight to a freewoman,

and afterwards forsooke her and married another, he paid vnto the wenches parents 24. shillings, & brought twelue men to sweare with him, that he forsooke her not for any fault of hers, nor for any malice he bore to his parents, but onely for the great loue and affection he bore vnto the other. He which stole away another mans wife, restored her againe, and payed eight pounds vnto her husband for amends. If a bond-woman gaue a potion to a woman that was with child, to procure an abortiue, shee had two hundred lashes with a whippe; and if she were a free-woman that tempered the poyson, shee lost her freedome, and became a slaue for euer. If a woman with child were strucken and brought forth an abortiue, and died her selfe of the blow, he or she that strucke her, was reputed and taken as an homicide, and if the woman liued, and the abortiue not liuing at the time of the stroke giuen, the partie that gaue the blow, payd her twenty shillings: but if the abortiue had life, the forfeiture then was fiftie Weregelds, three shillings, and a Tremissis. If a Free-man stole any thing out of the Dukes Court, Churches, shoppes, worke-houses or Mils, which be publike places of resort, he was constrained to sweare what the value of that was which he stole, and was forced to restore nine times the worth, or else to fight hand to hand with the party grieued, or his champion. If a theefe were taken stealing in the night and slaine, his death was not reuenged: and hee that allured, perswaded, or inticed another mans seruant to steale from his master, or otherwise to wrong him, and was thereof detected, was condemned as a theefe, and paid nine times as much as the master was damnified: the seruant also restored what he tooke away, and was openly whipped besides, with two hundred stripes, but the master suffered no preiudice.

And

And all felons for all theefts whatsoeuer, were brought before the Iudge, and suffered such punishment as the law ordained in such cases: but they first made composition and satisfaction out of their owne goods, vnto those they had wronged sundry times, before they were adiudged to die for stealing. He that bought any thing in the Prouince, was first diligently to enquire, whether it was stolen or no: for he which bought stolne goods was bound to restitution, and forfeited twelue shillings into the Dukes Exchequer. The same penaltie was inflicted vppon him that took any stolne goods committed to the charge or custodie of another. And no man could make composition with a theefe, but before the Iudge: for he which did it in hugger mugger of purpose to conceale the theft from the Iudge, was accounted and punished as a theef himselfe. As oft as any contention arose amongst them, about the bounds or limits of their grounds, there were certaine surveiors appointed to view and find out the auncient meares and markes betwixt land and land; against which prescription, or long continuance of possession was of no force: and if no markes could be found, then he that sold the land, shewed the meare-stones to the Surveyors: but if the controuersie were such, as it could not otherwise be decided, and the parties appeased, they then fought it out hand to hand: And no one partie might set downe a new meare-stone or marke, without the consent of the other, and that in the presence of the Surveior: for if a free-man offended herin, he was fined at sixe shillings, and a slaue was openly whipped with two hundred lashes. If one free-man pulled down the wall or ditch of another free-man, he forfeited 3. shillings, and vnto the party grieued, as much as he was damnified, and he which pulled downe either post, pillar, beam,

or rafter, forfeited 3. ſhillings likewiſe, and 12. pence for either ſhingle or tyle, or any other part of the houſe, beſides reſtitution for the loſſe ſuſtained.

It was not lawfull for any one to take a pledge or diſtreſſe without the Dukes permiſſion: for hee which did, was forced ſafely to reſtore the pledge or morgage ſo taken to the owner, and payd vnto the Duke 40. ſhillings for a fine: and if the thing ſo morgaged or diſtrained, happned to miſcarrie in his hands, hee then made ſatisfaction to the owner, at the diſcretion of the Iudge. He which cut downe another mans ſtanding cõrne that was ripe, paid for compoſition ſixe ſhillings; and if he denied the fact, he was depoſed himſelfe, and produced ſixe men to bee ſworne with him, that hee tooke a true oath. Hee which deſtroyed another mans corne or graine by inchantment or ſorcery, and was thereof conuicted, forfeited 12 ſhillings, and was forced to prouide food for his whole family, that had his corn ſo deſtroyed, for all the yeare following, and reſtored vnto him ouer & aboue, the value of that which was deſtroyed: but if he denied the fact, he then either purged himſelfe by the oath of 12. men, or by battell. If any man either by his meanes or abetment, inticed another mans ſeruant to run away from his maſter, he was inforced to bring him again, and forfeited for a man-ſeruant 12. ſhillings, and ſix ſhillings for a maid: but if he denied it, he purged himſelfe either by the oath of a full Iury, or by combat.

No one might either kill or hurt another mans cattell, though he found them in his owne grounds dammagefeſant, but he might impound and detaine them, vntil he had made it knowne vnto the owner, or vnto his neighbours, what loſſe he had ſuſtained, and then the owner of the cattell was to ſet him foorth as much other ground, as that

which

which was eaten. In gathering in of their harueſt, euery one that was damnified by an others cattaile, was recompenced by the owner of the cattaile, who ought not to make the offence greater then it was, but he which killed an other mans cattaile in breach of this law, tooke the dead carkaſſe himſelfe, and gaue vnto the owner an other beaſt as good as his was. If hee ſtrooke out his eye, he paide vnto the owner the third part of the price, that the beaſt was worth, and if he cut off either taile or eare, hee paide twelue pence & a tremiſſis for euery horne. But hee which committed any of theſe outrages, either for hatred, contempt, or deſpite, his penalty was doubled, hee which tooke an other mans horſe or oxe to keepe for hire, and loſt him by his owne default, paide the full price for him, and had no hire, but if hee purged himſelfe by his oth, that the beaſt was not loſt by his neglect, then hee had the hide allowed him.

Hee which receiued into his houſe an other mans goods (were it gold, ſiluer apparell or any thing elſe) either to ſell or to keepe, and that his houſe, together with thoſe goods were burned by miſfortune, if hee would depoſe that his owne goods were burned with them, and that hee had no profit nor commodity by thoſe goods ſo committed vnto him, hee made no reſtitution for them.

If a houſe were on fire, and one making ſhew to quench the fire, did ſteale and purloine any thing thence, he paide fouretimes the value of that which he ſtole, and made compoſition beſides according to the Statutes.

If a thing was in contention betwixt two to whom the propertie belonged, it was not lawfull for any one whatſoeuer either to giue it or ſell it, vntill it was decided

to

to whom the right property did appertaine. If a woman buried her husband and remained a widdow afterwards, she had an equall portion with one of his children, both of the goods and of the yeerely profit of the liuing, but if shee married an other husband, she then tooke such goods onely as she had of her owne, and her dower, and departed the house the same day shee married, and that portion which was allotted vnto her, after the death of her husband, during her widdow-hood, was equally deuided amongst her children.

If a man had children by diuers wiues, they all of them equally inherited, but the mothers children inherited such goods onely as belonged vnto her, and the sonne of a bond-woman might not inherit with the sonne of a free-woman. If a man died without issue and made no will, his wife so long as shee kept her selfe widdow, enioyed the one halfe of all her husbands goods, and the other halfe remained to his kinsfolke: But if she died, or married againe, shee then presently departed, and carried with her such goods onely as were her owne, and due vnto her by the law, and that part which she had was distributed to her husbands kinsfolkes likewise. If either man or woman died and neither deuised their goods by testament, nor gaue them away in their life time, and had no kindred liuing within seuen degrees, then were all their goods confiscate and escheated into the Dukes Exchecker. He which sold any thing and tooke money for it, was to confirme the sale either by writing, or in the presence of two witnesses at the least, and no sale was firme and good, vnlesse hee which sold it did it voluntarily and vnconstrained. Hee which sold an other mans goods without the owners consent or priuity, restored the same

againe,

againe, and an other as good as that was beſides, but if the thing ſo ſold could not be gotten againe, then he paide two other things as good as that was which he ſold. Hee which bought any thing and gaue earneſt for it, was forced to ſtand to his bargaine, vnleſſe the other party were willing to releaſe him, or elſe he loſt the thing hee gaue earneſt for, and paide the full price agreed vpon, notwithſtanding: If a man ſold a thing which was nought, hee was conſtrained to take it againe at any time within three daies, or elſe hee was depoſed and brought one other to ſweare with him, that hee knew not of the fault, and ſo the bargaine ſtood currant.

If a bond-man purchaſed his free-dome by his owne purſe, and not with his maiſters money, and the deceite were diſcerned, hee was reſtored againe to his maiſter, becauſe his maiſter receiued no other thing for him, but that which was his ſeruants, which hee knew not of. And the ſame law that was in buying and ſelling, was likewiſe in exchanging.

If any one entred into an other mans ground, and claimed it for his owne, hee paide for his raſhneſſe ſixe ſhillings, and reſtored the ground to the owner againe: A witneſſe produced to giue teſtimony, neither could nor ought to bee reſiſted, vnleſſe in caſe of one that is dead, in which caſe hee was to make good his euidence by battaile, and if he hap to get the victory, hee was then creditteds, and no longer impugned. If there were many witneſſe, then one was elected by lot to ſweare, and the manner of his oth was thus: I am elected as a witneſſe, and I offer my ſelfe to be depoſed, and as God ſhall helpe mee and him whoſe hand I hold, I am produced as a witneſſe to ſpeake the truth, touching this matter now in queſtion,

and

and then ioyning all their hands together to sweare and protest the truth, hee alone holding in his other hand one other that sweareth with him, deposed as seemeth him good, and if hee swore false and was conuicted of periury, hee restored and made good vnto the partie damnified by his false oth, as much as hee was hindred thereby, and paide twelue shillings more for composition, or else defended his innocency by battaile.

If one champion killed the other in battaile, if he were a free-man, then the party that vniustly procured him to vndertake the combate, paide twelu shillings for composition, but no more. He which solde any thing from a free-man that was dead and buried, paide vnto his parents or friends forty shillings, and restored that which hee stole away. He that murthered a freeman secretly, casting his body either into a riuer or other base place, whereby hee was depriued of due funerals and exequies, did first pay forty shillings, and afterwards a were-geld. If a freeman was slaine and cast into a riuer, or into the sea, and after his body hapt to be cast vpon shore, if any one tumbled him into the water againe, hee forfeted forty shillings. And if a seruant or bond-man were so slaine and cast vp, then hee which aduentured to throw him in againe forfeted nine pounds. Hee which slue a man and tooke his apparell from him, paide twise the worth of his apparell, and hee which cut or mangled the carcasse of a dead man paide twelue shillings for euery member hee so cut or mangled. Hee which found the body of a dead man, and out of his compassion affoorded it buriall, lest it should bee deuoured by beasts or birds, the friends or maister of the dead man gaue him twelue pence for his paine. He which remoued an other mans ship or boate out of his place,

restored

restored vnto the owner either the same againe in as good plight as it was, or an other as good. But if he tooke it out of the water, and concealed and denied it being asked, it was accounted as theft, and he then paide for it as if he had stole it: He which stole a hound restored him backe againe, or an other as good and paide sixe shillings besides, and three shillings for a sheap-heards cur: And these were the lawes that the Bauarians liued vnder not many ages since, and diuers of them be yet in force at this day.

The Bauarians be earnest & deuout Christians, & wil goe on pilgrimage by great troups, to Churches and Monuments a far off, and especially to a Temple in Aquisgrane: And within their owne Prouince there be two notable & famous places, both for miracles of the Saints, & great concourse of pilgrimes, which are the blessed Virgin *Mary* of Ottinga and Saint *Wolfangus*. The country yeeldeth no vines, vnlesse some few in the south part thereof, for it is ful of mountaines and great woods, the trees whereof affoord great plenty of Acornes, and wilde Apples, by which meanes they haue great store of hogges, so as Bauaria furnisheth other countries of Europe with as many swine, as Hungary doth with oxen, and the people themselues bee very hoggish and participate of a swynish nature, so as in comparisō of al other Germans, they may iustly be tearmed barbarous and sauadge, and surpassing al others in two horrible and abhominable vices, that is to say cruelty, and theft: Their apparel is for the most part blew, and they goe more commonly in bootes then in shooes: vpon that side of Bauaria towards Austria, lieth part of Carinthia & part of Stiria: Carinthia is a mountanous country, and bordereth East-ward vpon the people called Carni, and vpon the West & South vpon Stiria, & so reacheth to the Alpes of Italy, and Forum Iulij.

In

In Carinthia bee many fruitfull valleies and hils for wheat and other graine, there be many great meeres and riuers, the chiefe whereof is the riuer Drauus, which running by Stiria and Pannonia falleth into Danubius, and is not much inferior to the riuer Savus.

This country is vnder the dominion of the Archduke of Austria, and when a new Prince is ordained and taketh vpon him the gouernment of their common weale, they obserue a strange solemnity, the like whereof is not vsed in any other country, the manner of it is this. In a large valley neere vnto the towne of Saint Vitus, are remayning the ruines of a decaied City, neere vnto which place in a plaine field standeth there on end a great marble stone, and when a new Archduke is to be created, a country clowne (to whom that office descendeth by inheritance) standeth vpon the stone, hauing vpon his right hand a blacke Cow in Calfe, and a Mare vpon his left, so leane as she is nothing but skinne and bone, and round about him stand a great rable of country people, and others gazing at him, in which interim a great multitude of nobles and gentlemen in gallant and sumptuous attire, hauing the ensignes of principality carried before them, conduct the new Prince towards the stone, the Prince himselfe beeing meanely arrayed in a clownes cap, high shooes and a sheap-heards staffe, and seeming indeed rather a silly sheap-heard then a powrefull Prince: when the clowne vpon the stone perceiueth him comming so gallantly attended, hee crieth out with a lowde voice in the Slauonian tongue (for the Carinthians be Slauonians) who is this that commeth so proudly? to whom the whole multitude make answere that the Prince and gouernor of the country is comming, what is hee (saith the clowne)

The manner how the Carinthians elect their Duke.

clowne) is hee a iust and vpright Iudge? Doth hee regard the welfare of his county? Is hee of a free condition and worthy of honour? Is he a professor and defendor of the Christian religion? And all the people auerre that hee both is and will be such a one, then the clowne againe demaundeth: how or by what right hee can displace him from his seate, to whom the maister of the Dukes household answereth and saith: the Duke shall giue thee for thy seat sixty pence and these two beasts which stand on each side of thee, besides that thou shalt haue all the Dukes apparel he now weareth, and both thou and all thy family shall for euer after be free from tribute, which said the clown giueth the Duke an easie blow vpon the checke, willing him to bee an vpright Iudge, and so receiuing the rewards promised, hee departeth from the stone, and the Duke getteth vp into his place, and there drawing a naked sword, and brandishing it round about vpon euery side, he speaketh vnto the people, and promiseth them to bee an equall and iust Iudge and gouernor, the report is also that they giue him drinke in a clownes cap, which hee drinketh in token that euer after hee will bee sober, and continent.

After this hee goeth thence to the Church of Solemnensis, that is scituated vpon a hill neere adioyning, and is dedicated to our blessed Lady, and called after her name, and there hee heareth masse, which done hee putteth off the base attire which hee wore till then, and putting on a coate armor, hee banketteth and feasteth with his nobles, and lastly hee returneth againe into the same field, and there sitteth in Iudgement, doing right vnto euery one, and casting and reckoning his yeerely reuenewes.

This honour of inuesting the Prince is giuen vnto clownes,

clownes, for because they were the first in that country that imbraced the Christian religion, the Nobility and Prince: remayning in error vntill the time of *Charles* the Great, in whose daies they were baptized, and became earnest followers of the faith likewise.

A seuere punishment against theeues.

The Duke of Carinthia was maister of the Emperors hounds, wherevpon the deciding of all controuersies and contentions, concerning huntsman and hunting, was referred vnto him. And when any one is accused before the Emperor for any such cause, he must answere his accusors in the Slauonian tongue. They haue an other custome in that Prouince which is chiefly put in vse about the towne called Klagen concerning theft, which is most strickt & seuere; & withal very vnreasonable, for there if one be but suspected of theft he is instãtly trussed vp, & the next day after hee is hanged they inquire of the suspition, and then if hee prooue guilty in deed, they suffer him to hang stil, vntil hee rot and fal downe peecemeale, but if it appeare that he was vniustly put to death, then is he buried, and his funerals performed at the common cost of the citty. The Carinthians weare for the most part cloakes made of such wooll as their owne country sheepe beare, and selfe colloured, and cappes vpon their heads, their language is the Slauonian tongue.

The discription of Stiria.

But the Stirij be a more rude and rusticall kinde of people, hauing maruelous great throates, yea their throat boales are so bigge as they are an impediment vnto their speech, and that which is more (if it bee truely reported of them) the women that giue sucke will cast their throates behinde their backes like a wallet, to the end they should not hinder their children in their sucking: the cause of this strume or great throates, they attribute to the

water

water and ayre whereof they drinke, and bee nouriſhed. The Stirians reſemble the Germaines both in ſpeach, habit and behauiour, excepting thoſe that dwell about the riuer Dravus, that ſpeake the Slauonian tongue. There is much Salt made which they carry into other countries, and exchange it for other commodities. There bee alſo mines of Iron and Siluer, though but little gotten, which happeneth through the negligence and careleſneſſe of the Princes and gouernors.

This country was once called Valeria, it is very mountanous and craggie, excepting the Eaſt part thereof next vnto Pannonia, and there it is very plaine and euen.

Of Italy, and of the manners of the Italians: of Romulus *alſo and his ciuill inſtitutions.*

Cap. 18.

ITALY a Region of Europe, was firſt called Heſperia, of *Heſperus* the brother of *Atlas*, who beeing expelled by his brother, left his name both vnto Spaine and Italy: But *Macrobius* is of opinion, that it was called Heſperia of the ſtarre Heſperus, which is their euening ſtarre. *Italy firſt called Heſperia, and then Oenotria.*

It was alſo called Oenotria, either for the goodneſſe of the wine which is made in Italy, for Oenum in Greeke ſignifieth wine) or elſe of *Oenotrius* King of the Sabines. And laſtly it was named Italy of *Italus* King of Scicily, who taught them the Arte of husbandry, and gaue them lawes to liue vnder, for he comming into that part wherein *Turnus* afterwards raigned, called it after his name, as is

prooued by *Virgil* in these verses thus translated by maister *Phaer.*

There is a place the Greekes by name Hesperia do call,
An ancient land, and fierce in warre, and fruitfull soyle withall:
Out from Oenotria they came that first did till the same,
Now Italy men say 'tis cald so of the Captaines name.

Italy why so called.

But *Timæus* and *Varro* hold opinion, that it was called Italia, of the great store of goodly Buls which bee there bred, aboue other places, for Bulls in the ancient Greeke tongue were called *Itali*. That part of Italy which is next vnto the mouth of Tyber is called *Latium*, euen as that part is called Ausonia (according to Aristotle) which is next vnto the Tyrrhen sea.

Italy is in forme like a crosse, and situated betwixt the Adriatick and the Tuscan sea; and extending from the Alpes and the hill Appenine, reacheth vnto the citty Rhegium, and the Brutian shores: Towards the end it deuideth it selfe into two parts, whereof the one looketh into the Ionian sea, and the other into the Scicilian: in the vtmost part whereof standeth the citty Rhegium.

The length of Italy.

The length of Italy from Augusta Prætoria, passing by Rome and Capua to the citty Rhegium, (according to *Solynus*) is a thousand and twenty miles, and the bredth where it is broadest, foure hundred and ten miles, and a hundred thirty and six where it is narrowest, hauing as it were a belly ietting further out then the rest, *in Agro Rheatino*, which now is confined with the riuer Rubicon, sliding by the side of the Adriaticke sea.

Italy deuided into many ouinces.

Italy is deuided into many Regions, for from the riuer Varus to the riuer Macra is Liguria, where Geua is the chiefest citty: from Macra then to Tyber is Hetruria, the Metropolitan citty whereof is Pisæ; from Tyber vnto Ly-

ris

ris is that part of Italy called Latium, wherein ſtandeth Rome: and the citty Antium (which wee call Netnut) is ſituated within the prouince vpon the ſhore ſide: from Lyris vnto the riuer Sarnus is Campania, where Neoplis is chiefe citty: from Sarnus to Silarus, is the country called Picentum, the two greateſt townes whereof bee Surrentum and Salernum, betwixt Silarus and Laius is Lucania, of which prouince the moſt notorious townes bee Peſtum and Buxentum, with vs called Beluedere: from the riuer Laius to the promontory of Leucopetra, is the country called Brutium, wherein ſtandeth the citty of Rhegium Iulium: from the promontary of Leucopetra to the promontory of Iapigium, otherwiſe called Salentinum, is the borders or frontires of great Greece, wherein are ſituated the two famous citties Croton and Tarentum: from Iapigium to Brunduſium is Calabria, wherein is Hydruntum: from the citty Brunduſium to the hill Garganus now called *Saint Angelus* hill, is Apulia, wherein ſtand the citties Barium or Barry & Salapia: from the hill Garganus to the mouth of the riuer Sarnis, is the country of the Frentani, in which Prouince Iſconium is chiefe citty: frõ the riuer Sarus to the riuer Apernus is the coaſt of the Marrucini, and therein is the citty Orton: from Apernus to the riuer Æſius, whilom the vtmoſt bounds of Italy dwell the Piceni, whoſe citty is Ancona: from Æſius (or Aſius as others write it) to Rubicon, the latter confines of Italy, bee the Senones, whoſe chiefeſt townes are Phanum fortunæ, Piſaurum and Ariminum: from Rubicon to the mouth of the riuer Padus, liue the people called Boij, amongſt whome is the citty Rauenna: betwixt Padus and Tilta vemptum, is the Venetians country, wherein ſtandeth the famous and renowned citty of Venice: from Tilia vemptum to Natiſon, are the

people called Carni or Foroiulienſes, and in that prouince is Aquileia: from Natiſon to Arſia are the Iapyges and Iſtri and therein is the citty of Tergeſtum, and the riuer Formio which is now the vtmoſt limits of all Italy.

The hill Apenine deuideth Italy into two parts.

The hill Appenyne deuydeth all Italy as it were into two clymates or regions, leauing the one part towards the weſt and South, and the other towards the North and Eaſt: This hill taketh his beginning from the Alpes, and from thence runneth into Liguria, and after that it parteth Ciſalpine France and Picenum, from Hetrura and Sabinia and ſo paſſeth to the Citty Aucon, from whence it auerteth his courſe and extendeth into Apulia, and the hill Garganus, ſeperating the countries of the Marucini, the Peligni, and the Frentini, from Latium and Campania, and ſo finiſheth his race from the hill Garganus, when it commeth to the promontory of Leucopetra, hauing vpon the one hand Apulia, Calabria, the confines of great Greece and Picentum, and the Lucani and Brutij vpon the other. Italy of all other countries is moſt wholſome and healthſome, both for ſweeneſſe of the ayre and temperature of the heauens, it aboundeth with all ſorts of mettall, *Ceres* addorneth her feelds, and *Phœbus* dallyeth vpon her hills: the forreſts, parkes and chaſes bee ſafe and ſecure for paſſengers, and repleniſhed with goodly trees of ſundry kinds, which yeeld great variety of fruites and commodities to the inhabitants: of wynes and oyles there is plenty, and exceeding great ſtore of all ſorts of grayne, their ſheepe cary very fine fleeces, and their oxen and bulls of all other places bee moſt beautifull, their riuers, lakes, and pooles be cleere and full of fiſh, and delight ſome: of hauens and port townes there bee great abundance, the land her ſelfe in ſundry places making (as it were) Roades

The praiſe of Italy.

and

and breaches into the sea, for the exceeding desire shee hath to auaile man-kinde, whereby she becommeth (as I may say) the lappe and bosome, that openeth and offereth trafficke and trading into all countries, so as shee is iustly termed of some, the nurse of all other nations, and elected by Gods diuine prouidence, as parent and Princesse of all other Prouinces, and such a one as should gather together vnder one head, and gouernment, all dispersed dominions, and should asswage and mitigate the rage and rudenesse of many barbarous people, and (by the diuine helpe of learning and the Latine toung) should vnite and bring to sociable conference, all nations, though neuer so different in life and language: for to passe ouer many people and kingdomes which the Romaines haue wone and conquered with their armies and eloquence, the Citty of Rome alone is as amply stored with examples of all vertues, as the Grecians with all their eloquence are with precepts, yea they themselues deuining (as it were) that their land should become the head and gouernor of all others, when they surnamed one part therof great Greece.

Italy the nurse of all nations.

The commendations of Rome.

In a word, it was not without the diuine prouidence ordained, that where that most wise and omnipotent God had reiected all other nations, it pleased him to make that the chiefe Empire, fortresse and defence of all people, that should afterwards bee the seate, throne and chaire of the head of Gods Church, and the Christian religion: The Italians differ much amongst themselues both in countenance and stature, for in Cisalpine France, and about the gulfe of Venice, the people be of a pale complexion, neat in their apparell, and curious in their speach: but the inhabitants of Hetruria, Latium, Campania, Lucania and the Brutij be of a more browne and swartie complexion, and

The stature and complexion of the Italians, and how they differ.

their haire black, in stature they be lower and withall very leane, and in apparell and speech more plaine and simple. The Piceni and those which dwell on the skirts of the Adriatticke sea, vntill you come to great Greece, haue much resemblance to the former, but in Apulia, Calabria, and in the vppermost parts of Italy towards Greece, their speach and behauiour doth little differ from the Greekes.

Throughout all Italy, and in a manner throughout all Europe, it is not lawfull for any man to haue more wiues than one, and all diuorses betwixt man and wife, had their originall from the Citty of Rome, for there it was that *Spurius Carbillus*, complaining of his wiues barrennesse, was the first that euer was diuorsed from his wife. The Cittizens heretofore consisted of three sorts of people, that is to say, slaues, libertines (which were such as were once slaues, and were manumitted and made free) & freemen. The freemen were likewise deuided into three orders or ranks, to wit, the Plebeians, the Equestri, and the Patritij; the solemnizing of their sacrifices and sacred rites was committed to Priests and Flamins, besides whom they had diuerse colleges and societies of religious persons, whereof some did sacrifice to one God, and some to an other. The Dictator was most honored of all other officers, and bore the greatest sway amongst them, from whom no appeale was sufferable, for he bearing a Kinglike gouernment, they had no higher officer to whom they might appeale: the dignity of the Dictator continued but halfe a yeare, & for the most part they came to that high office by degrees, as being first Questors or Treasurers, then Ædiles, or ouer-seeers, & after that Prætors or chiefe Iustices, then were they made Consuls, then Censors, & then they attained to the highest office of all, which was Dictatorship. But yet it did not alwaies necessarily follow, that the Dictator had born

Three sorts of Cittizens.

Three orders of Free-men.

The Dictator their chief. st officer.

all

all those offices before recited, for he was oftentimes elected out of some inferior office for his valor & worthinesse, yet he had chiefest power and authority ouer all those ciuill gouernors, as likwise ouer all officers that bore rule in the warres, for in military affaires they had their degrees of gouernors, aswell as in domesticall businesses, for there the cõmon soldiors yeelded obedience to the Centurions, the Centurions to the Tribunes, the Tribunes to the Lieutenant, the Lieutenants or deputies to the Consuls, or vnto their Vice-presidents by them assigned to rule in their steeds, and all these together with the Captaines and conductors of horsmen, were subiect to the authority of the Dictator. In warres that were lawfully begun, souldiors might continue for the space of ten yeares, if in all that time they neuer skirmished with the enimy, nor were sommoned away to wage wars in other countries. Besides this lawfull making of wars, whereof I now speake, there was an other sort of warfare called *Causaria*, which was when the army for some reasonable cause was dismissed, and the campe remooued. This latter maner of warfare as it was not so honorable as the first, yet did it carry with it no touch of ignominy nor disgrace, because they were called thence for some speciall cause; *Seruius Tullius* ordained, that none should be soldiors but such as were betwixt the age of seuenteene yeares, and eight and forty: those which were men of peace went alwaies in gownes, and the souldiors in short cassocks and coate armors. When they intended to make battell against any country, they would first send an herald or officer at armes to denounce warrs, and being once entred into it, they might not leaue it but for some lawfull cause.

All the cities of Italy were either confederats with Rome, or such as were newly inhabited by those that came out

Three sorts of Cities.

of Rome, and were called Colonia, or Municipia, which were such Cities as had liberties and priuiledges proper and peculiar to themselues: of which sort some were made by plurality of voyces, and some otherwise, and those Cities called Municipia, were euer gouerned by their owne decrees, but the Cities called Coloniæ were accounted as members of Rome, and liued vnder the Romaine law. In the cities or corporations called Municipia, where there were Burgesses and Free denizens together, their chiefest officers were called Decurions, which were the same that Senators were at Rome. The order of the Patritij were distinguished from the Equestri by their purple robes, and the Equestri were knowne from the Plebeians, by their gilden garments, if he which had the chiefest authority, and bore the prerogatiue royall amongst them, had misdemeaned himselfe, his cause was discerned by the whole body of the citty, and the hearing and determining of all other capitall offences, was committed to certaine Iudges elected by lots to that dignity, out of that band of souldiers which were assistants to the Magistrates in matters of life and death for that yeare: The deciding of all ciuill contentions, belonged to the Prætor of the Centumuiri, and so in like sort other crimes were committed to the consideration of other Magistrates: And such generally were the manners and customes of all the people and cities of Italy, which institutions and forme of gouernment, they receiued from *Romulus*.

Now *Romulus* (after he had finished and perfected the walls, ditches, forts of defence, and all other necessary buildings of the Citty of Rome:) ordered and disposed the state of the citty in manner following. First hee deuided the whole multitude of people into three parts or rancks,

ranckes, selecting out of euery of those orders or degrees, the chiefest and worthiest men to gouerne and rule the rest. After this he made a subdiuision, distributing each of those three seuerall parts into ten equall and indifferent portions, and setting as gouernours ouer euery portion the best and most substantialest men amongst them; hee called the three greater parts Tribes, and the lesser Curiæ or wardes: the gouernors of the Tribes hee likewise called Tribunes, and the Presidents of the wardes, Centurions: The Curiæ or wardes were lastly deuided into lesser bands, called Decuriæ, and their wardens or leaders he named Decurions.

How Romulus disposed the citizens of Rome into sundry orders and degrees.

All the people beeing thus deuided into Tribes and wardes, he then made like partition of the land, deuiding it into thirty equall parts or portions; and allotting vnto euery ward their part thereof, he reserued onely so much for himselfe, as was sufficient for him wherein to build Temples and places for sacrifices, leauing also some little in common to them all: And thus this first partition both of the people and ground, wrought a common equalitie amongst them. This done, he made a second diuision of the people onely, giuing vnto euery one stipends and honors, according to the worthinesse and dignity of their persons, and seuerring those which were honorably descended, and of approued vertues, and that were wealthy withall, and had issue to inherit after them, from those which were poore, needy and ignoble, hee named those men of basest and meanest condition Plebeians, and the Nobility he called *Patres* or fathers, whereof insued, that the whole discent and posterity of the *Patres*, were euer after them called Patritians.

The ground deuided into thirty equall parts.

When *Romulus* had thus seperated the better sort of people

people from the worse, the rich from the poore, the noble from the ignoble, he then ordained them lawes to liue vnder, allotting vnto euery of them their proper offices and functions, according to their degrees and calling. To the Patritij he gaue power to doe sacrifice, to beare offices, to decide controuersies, and to see that euery one had his right, to participate with him in the gouernment of the common-weale, and to haue a vigilant regard and prouident respect of the safty of the citty: the Plebeians or comminalty (both for that they were poore and wanted experience) were eased from bearing offices, and onely imploied some in husbandry, some in feeding of cattell, and some in handy-crafts, or other profitable trades. And to the end that all these seuerall sorts of people should liue peaceably, and free from contention one with an other, and neither the poore iniured by the rich, nor the rich enuied by the poore, hee committed the Plebeians to the care of the Patritians, permitting euery one of the comminalty to choose one of the Patritij whom hee pleased, for his Aduocate and defendor, calling that a Patronage or protection. And thus the poore being taken into the protection of the Patritians, he instituted for them both, their proper duties one towards an other, which was that the Plebeians should reuerence their patrons, and the patrons defend their clients whom they had taken into protection, and so he vnited them together in friendly affection and ciuill coniunction, making it vnhonest and vtterly vnlawfull for either of them to accuse the other, or for the one to giue testimony against the other, or that there should be any hatred or enmity betwixt them; by which meanes, vnity and mutuall concord was most firmly setled and established amongst the Romaines.

The office of the Patrsty.

How the Patritians and Plebeians behaued themselues one towards an other.

After

After this hee elected an hundred Councellors, out of the Patritians, the maner of their election was this; First hee himselfe assigned and nominated one to bee his vice-roy, or Lieutenant in the gouernment of the common-wealth, when he went to the warres, out of the confines of his owne country: then hee commanded the Tribes to chooſe out of euery Tribe three, of the beſt eſteeme amongſt them, for grauity, wealth and honor: after which nine ſo elected by the tribes, he likewiſe commanded the Curiæ or wards, that euery warde ſhould chooſe three of the Patritians, whom they thought moſt fit for that purpoſe, which done, adding to the ninety elected by the thirty wards, the nine that were choſen by the three Tribes, and that one chiefe Captaine or Commander aſſigned by himſelfe, they all of them made vp the compleat number of a hundred Councellors, which number of Councellors were by the Romaines in ſhort time after their inſtitution called the Senate of Rome; and they themſelues for their reuerence and authority called Fathers, and for their age and grauity Senators: Moreouer after all this, hee elected out of the moſt generous and renowned families, three hundred yong men, of the choyſeſt and ſtrongeſt amongſt them, which were firſt prickt and nominated by the ſuffrages of the Curiæ or wards, euery warde nominating ten as in the former election of the Senators, and this their election was afterwards by him confirmed: And thoſe three hundred young men ſtood euer in readineſſe about him as a Court of garde to defend his perſon, and were all of them called by this generall name *Celeres*, for their ſpeedineſſe and readineſſe at all aſſayes to execute the Kings command.

The Centumviri elected, which were after called Senators of Rome.

The election of three hundred yong men called Celeres.

Further-

The office of the King.

Furthermore, the offices and duty of the King were prescribed as followeth; First by his authority regall hee was chiefe head and principall gouernor of sacrifices, sepulchers and temples consecrated to diuine seruice, wherin he ought not doe any thing that redounded not to the glory of their gods: next hee was in duty bound to obserue and keepe the lawes and customes of his country, he had also power to sommon a Senate, to assemble the commons, and in military affaires, hee had chiefe Empire and command ouer all: To the Senate was giuen power and commission to heare and determine all complaints and controuersies that were brought before them, which was done by voyces of the Senators, and the sentence was euer giuen on his side that had the most voyces.

The office of Senators.

The priuileges of the Plebeians.

The Plebeians or cominalty had also these three priuileges, to create Magistrates, to make lawes, and determine of warres when the King was so pleased, nor was this power absolute in themselues, but it must euer bee approued and allowed by the Senate, neither yet had euery person his perticular voyce, but euery warde was called seuerally, and that which was agreed vpon by the maior part of the words, was referred to the consideration of the Senate. But now this manner of giuing voyces is changed and altered in most places, for neither hath the Senate power to discerne and giue allowance of the ordinances and decrees of the commons, but rather the commons haue authority to alter or allow the statutes established by the Senate.

The office of Celeres.

By this diuision of *Romulus* the three hundred yong men of his garde called *Celeres*, did not onely accomplish his commands in matters concerning the ciuill estate and gouernement of the Citty, but they had also the mana-

managing of military affaires, so as when the Kings intended to rayse an army, it was needeleſſe for him to create Tribunes oner the Tribes, decurions ouer the wards, or gouernors and præfects of his horſe-men: but it was inough for him to commande the Tribunes, and they the centurions, and then the Decurious by their inſtructions were to bring forth ſuch ſouldiors as they thought fitteſt for that purpoſe, by which meanes they would be altogether in redineſſe at an inſtant: He elected alſo a thouſand fighting-men which (as ſome write) he called *Milites*, becauſe they were a thouſand in number.

The Milites elected.

And then the more to ſhew his Maieſty, and to bee thought more honorable in the eyes of his people, hee aſcribed and tooke vnto him-ſelfe tytles, markes and ornaments of Empire and honour, as to goe in ſumpteous attyre, and to haue euer going before him twelue Sergeants or Miniſters of execution, which hee called *Lictores*, carying euery one a bunch of rods in their hand: In ordering theſe Sergeants or executioners to march before him, it may ſeeme his intent was by them (being in number twelue) to repreſent the twelue Augures or ſouth ſayers, which told him by diuination and coniectres of things to come, which manner of diuiners he called *Vultures*, though ſome bee of opinion that in that ceremony he immitated the Hetruſſi or Tuſcans, who being Twelue ſorts of people in number, when by generall conſent they elected a cheefe Magiſtrate, that ſhould haue the ſoueraigntie ouer them, euery one of thoſe twelue Trybes or ſorts of people, would preſent vnto their gouernor ſuch a Sergant, Bedell or apparytor, to make way before him, and to bee euer in redineſſe for execution of any proiect,

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from

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from whence likewise were vndoubtedly deryued the little Chariots with chaires of estate in them, wherein the Romaine Kings vsed to ride: their kirtles or robes which they wore vnder their mantles of estate, and all their other ensignes and ornaments of honour: Now *Romulus* the better to settle, secure and strengthen the state of this Citty, invented and deuised this honest pretence and stratagem following (intending it wholy to the honour of his Gods) for he erected and builded vp a Temple, or Church in a darke and shadowed place, into which if any stranger did fly and take sanctuary hee would vndertake and secure them (in argument of the awe and reuerence he bore vnvnto his Gods) that their enemies should not wronge, molest or disturbe them, promising further that if they would stay with him hee would make them partakers of the priuileges of his Citty, and giue them a portion of the ground which hee had gotten by the warrs to liue vpon: Then did hee make an institution that no citty gotten by the sword, should bee vtterly ruinated and destroyed, or brought into bondage and slavery, but that there should bee colonies and competent companies of people sent thither from Rome, answerable to the quantity of ground so gotten, there to inhabite and dwell, and that those conquered Citties, should bee accounted as vnder Citties vnto Rome, and within the compasse of the common-weale.

Lawes made by Romulus.

But after the death of *Titus Tatius* (which whome *Romulus* raigned fiue yeares both ouer the Sabinians and the Romaines who were then vnited together into one people) hee began to bee more religious, and instituted diuers new statutes and decrees as well priuat as publike.

first

first hee made a law concerning Matrimony, that the wife should haue equall power with her husband ouer all their mony and goods, and as much authority in their sacrifices, and that shee should liue in as good sort as her husband and be called Mistris ouer the house, as well as he Maister, and that if hee dyed without Issue his wife should succeed him, and inherite all his goods and possessions, and if hee left children behinde him, yet shee should haue an equall share with them: That if shee were conuicted of adultery it should bee lawfull for her husband or his kinsfolke to kill her, and that if she drinke any wine at her owne house, shee should bee punished as an adultresse: by meanes of which institution, arose this custome amongst the Romaines, that the husbands when they had beene a broade and came home to their houses, should imbrace and kisse their wiues and daughters, of purpose (as *Portius Cato* interpreteth it) to smell whether they had drunke any wine, thereby approuing, that as corruption is the beginning of madnesse, and frenzie, so is drunkennesse the forerunner of rottennesse and corruption.

VViues made equall to their husbands.

It was Death for a woman to drincke wide

Then hee ordayned that parents should haue full power ouer their children, to dispose of them as they pleased, to restrayne and keepe them vnder, to beate them and bynde them and set them to all drudgery, yea it was lawfull for them to slay them, or sell them for slaues, and if any were sold by his father, and of him selfe regained his liberty, his father might sell him againe, and againe after that, if hee were so disposed; The contents of this law was three hundred yeares after the institution thereof written in twelue tables, but yet the rigor and authority was first mitigated and abridged by *Numa Pompilius*, next King

VVhat power parents had ouer their children.

to

to *Romulus*, for he ordained, that if the sonne did marry by his fathers consent, all the authority his father had ouer him before, was then extinct; from this seuere law *Romulus* proceeded to other ordinances, establishing that no free-man should exercise any arte or occupation, wherein his worke was done sitting, as Taylers, Shoomakers, Scriueners, &c. and that the Cittizens should practise themselues in husbandry, as well as in martiall discipline, whereby in after-times it was a great commendation for one to be accounted both a good souldier and a good husbandman, for the King thought it a point of great imperfection, in any man, to be ignorant in either of these exercises, but that to be skilfull in manuring and tilling the ground, and expert in feats of armes, should inseperably go together, according to the law of the Lacedemonians, and in time of peace his will was that they should wholy giue themselues to husbandry, permitting them notwithstanding to buy and make prouision of such things they wanted, when necessity constrained them therevnto. And in argument that hee was not vnmindfull of matters of religion, hee ordained and made Temples, Altars, and Images of the gods, adding there-vnto festiuall dayes, and times of solemnity, oblations, sacrifices, holy-dayes, fayres and martes, wherein as well to buy any thing they wanted, as also to vnderstand their lawes and many other things, pertaining to the honor of their gods, excluding notwithstanding out of the cittie all forraine and out-landish sacrifices, and especially those which were solemnized after the ceremonies of the Greekes, those onely excepted which were dedicated and celebrated in honour of *Hercules*, and were long since instituted in the dayes of *Euander*.

Dionisius

Dionysius Halicarnasseus, following the opinion of *Varro* herein, saith that *Romulus* ordained three score priests to make publike sacrifices, through euery tribe and euery ward, annexing vnto them as their assistants, the diuiners and southsaiers: euery ward likewise had his proper Genius, or spirit, which they supposed did defend them, and their proper ministers to doe sacrifice vnto them: but the goddesse *Vesta* was generally worshipped of all.

And lastly hee deuided and digested the yeere into tenne monthes, by all which ordinances and decrees it may easily bee gathered and plainely perceiued that *Romulus* was most skilfull and expert in all matters both diuine and humaine, and that they detract much from his glory and wisdome, which report that the people of Rome liued without morality amongst themselues, or religion towards their gods, vntill the raigne of *Numa Pompilius*. And these were the ciuil institutions ordained by *Romulus*.

Numa Pompilius *and his lawes.*

But *Numa Pompilius* that afterwards succeeded him in the Kingdome, in some part altered and in some part added vnto his Statutes, and first in following the course of the Moone, hee disposed the yeere into twelue monthes, whereas before *Romulus* made it to consist but of tenne, and altering the order of the monethes, hee set Ianuary and February before March (whereas till that time March was the first month and the beginning of the yeere) and so hee made March for to bee the third in order and ranke: Next hee appointed some daies to bee festiuall and holy, and some other as dismal, ominous and vnluckie, wherein he would not any way meddle with the people or beginne any businesse.

After this hee created one chiefe Flamin or Priest to doe sacrifice to *Iupiter*, whom he called (*Dialis*) and honored him with a roabe of dignity and chaire of state, hee then created two other priests, one to sacrifice to *Mars* and the other to *Romulus*, and these were also called Flamines, for the caps of honour which they wore vpon their heads: moreouer he elected the Virgine *Vestals* which for the first ten yeeres did nothing but learne the rites and manner of sacrifising, the next ten yeeres they spent in doing sacrifice themselues, and the third ten yeeres they taught and instructed nouisses and fresh commers into that profession, and then at the thirtith yeeres end it was in their choise, whether they would mary or continue still in that course of life.

And those Virgin Vestals were maintained at the common cost of the City, and reuerenced with titles of perpetual virginity, and other ceremonies, but if any of them were conuicted of incest, her sentence was sorrowfully pronounced by the Cittizens, that shee should bee set quicke in the ground, at the gate called Collina, which is in the hill Quirinalis and there couered with earth till shee were dead. Hee dedicated also vnto *Mars* twelue other priests which hee called Salij, whose office was vpon certaine daies in the month of March (which tooke his name of the god *Mars*) to lead a solemne dance in some of the principall places of the City, they were cloathed with coates of diuers collours, and their vppermost garments were red and changeable, they had swords by their sides hanging in brazen belts, in their right hand they caried launces and rods, and brazen bucklers in their left, and vpon their heads they wore high hats waxing sharpe towards the crowne.

These priests which for their solemne dancing the Romaines called Sallij(according to the opinion of *Dionysius*) did little differ from the Coribantes or Sibilles priests, which the Greekes called Curetes: finally he created a Bishop or high priest, to whom he gaue supreme authority ouer all infreior priests, and in him it lay to appoint what oblations should bee offred, vpon what daies and in what Temples. Besides all these holy orders of priests and religious persons, hee ordained the Feciales or herraulds to denounce warre or peace, and they were to haue a speciall regard that the Romanes should not make warres against any vniustly, and if the Romaines were iniured or robbed by any others, these Feciales were to require restitution of the goods wrongfully taken and detained, but if they denied to make restitution, then were they to denounce open war against them. *The Feciales ordained.*

Their power was likewise to deliuer offenders to bee punished, to those whose goods they had iniuriously taken, if wronge were offered to Legats or Ambassadors, they were to correct it, and if the causes were honest and iust, they might conclude a peace, and breake it againe if it appeared that the League was vnlawfully established.

And if either the captaine, or chiefe conductor of the army, or the whole army in generall, had done any thing contrary to their oths and alleagance, in them it rested wholy to punish the offence.

This done he limitted their times of mourning, commanding that the death of infants vnder three yeeres old, should not bee lamented at all, and that for elder children they should bewaile them as many monthes as they were yeeres old, so as it exceeded not ten monthes,

which was the vttermost time prescribed for mourning for any ones death.

When *Numa Pompilius* had established these lawes, for the gouernment of the common-wealth, he then seuered and distributed the people into sundry companies and societies, according to their arts and profession, as minstrels, crafts-men, head-carpenters, dyers, shoomakers, tanners, masons, potters, &c. making of diuers of those arts one fraternitie or bodie politicke. *Seruius Tullius* deuided the whole multitude of citizens into sundry orders, ranckes or armies, which he called Classes, and into centuries or bands consisting of a hundred men, the manner of his disposition of them was thus.

The people deuided into sundry bands called Classes, and centuries.

The first Classis.

In the first order or degree he inrolled those who were taxed in their subsidie bookes at a hundred thousand Asses, and of this order there was fourescore centuries, consisting indifferently of young men and old, so as the old men should euer remaine at home to saue and defend the city, and the youth were to try the fortune of warres abroad; he then commanded them both, to weare armor and weapons both of defence & of offence, as helmets, shields, priuie-coates and bootes to defend themselues, and speares and swords to offend the enemy: to this first ranke or degree hee added two centuries of workemen, or pioners, which were to cast trenches, build rampiers, and to make all their engines and instruments of warre, and they euer went vnarmed, to bee alwaies in readinesse for any labor.

The second Classis.

The second order or degree consisted of twentie centuries, and were such as were taxed betwixt seuentie fiue and a hundred thousand Asses, they were deuided into young and old as the former order, and tollerated

to

to weare the same armor and weapons the other did, saue onely the coate of fence which they might not weare.

The third order was of such as were taxed at fifty thousand Asses, & they consisted of as many centuries as the other, and did nothing differ from them in their weapons, sauing that they wore no bootes. *The third order or Classis.*

The fourth order was taxed at fiue and twenty thousand asses, and they wore no other weapons but little Iauelins or darts. And the fift and last degree consisted of thirty centuries, their warlike weapons were slings and stones, and they were valued at forty thousand, and with these were cessed and taxed the cornetters and trumpetters, which were three centuries in number, the rest whose substance was but small, hee both spared from the wars, by reason of their pouerty, and remitted their tribute. *The fourth Classis.* *The fift and last degree.*

After this diuision he ministred an oth to the Citizens, that they should make a iust estimation of their goods, and declare out of what family & stocke they were descended, what children they had, and of what age and by what names they were called, and whether any of them had wiues, and where euery of them dwelt: and if any of them dealt doubly with him, and falsifyed their othes and fidelity, all their goods were (*ipso facto*) confiscate and taken from them, and they themselues first whipped and then sold for slaues.

The companies of footmen being thus distributed, hee elected out of the chiefest of the Citizens, nine orders of horsmen, so as the whole number of horseme reckoning those that were ordained by *Romulus*, and those which were afterwards added by *Tarquinius*, were now two and twenty centuries: to euery centuary hee allowed ten thousand peeces of money out of the common

treasury, to buy them horses, and two thousand peeces a yeere to keepe them, besides, all the widdowes of the city paide vnto the horsemen yeerely pensions towards their better maintainance, euery one according to her ability: And so all the whole number of horsmen and footemen were a hundred ninty and three centuries, and euery century kept their place and dignity in giuing their voices, & they that were best able bore the greatest charge in the warres, and gaue their voices first. For *Seruius* thought it fitter that the centuries should pay tribute according as they were valued, and not perticularly by the pole, as they did before.

The centuries of horsemen were to mingle their voices, amongst the centuries of the first ranke of footemen, which were fourescore centuries as is saide before, and so *Dionysius* reckoneth, that there were fourescore and eighteene centuries, that had the first place in giuing their voices, which were more then all the centuries of the other orders, whereof insues, that what euer was concluded by the suffrages of the first order, was immutable, but if the voices of the first degree were deuided, which happened but seldome, then the centuries of the second order were called, and if they could not agree, then the others after them in their course, but it was very rare that euer it should come to the centuries of the last order.

And thus by the wisdome of King *Tullius*, all the orders seemed to haue an equality of voices, but yet the priority was granted to those which were at greatest charge, and though none were excluded, yet was all in a manner done by the centuries of the first order, and the *equites* or horsmen: For they created magistrates whom they pleased, they established lawes and denounced wars,

which

which three priuiledges and prerogatiues were before by *Romulus* giuen to the Plebeians or communalty.

But when *Taquin* the last Romaine King, was deposed and banished Rome, the forme of this gouernment was cleane altered and changed: for in steed of Kings they created Consuls, who had all the types and ornaments of honour giuen vnto them, that the Kings had before, sauing onely the crowne, and the gowne wrought with palmes, which the Kings vsed to weare after they had atchiued any conquest: And when *Brutus*, the defender of their liberties, was by the voices of the centuries made fellow Consul with *Collatinus*, hee bound the Citizens by an oth, that they should neuer after that suffer any one man to raigne ouer them as their King: Then hee ordained three hundred Senators, and one chiefe ruler ouer the sacrifices, whose office was to performe all things belonging to sacrifices, that the King before was wont to doe.

The Kings put downe and Senators ordained.

Valerius (who was the third Consul) permitted it lawfull to appeale from the Consuls to the comminalty, forbidding vnder paine of death that no one should accept of any office, without the consent of the commons, and that the Citizens should bee eased of tribute, which made men more willing to fall to trading and other labours; adding therevnto an other law, whereby it was present death for any one to affect any kinde of gouernment for his owne priuate profit: Hee then appointed the Temple of Saturne to bee the common treasury, wherein to keepe the reuenewes of the City, and suffered the people to create two Treasurers, or Chamberlanes, to see the disposing thereof: Not longe after this they agreed to haue such a magistrate, as from whom

The Dictator elected.

they might not appeale, and him they called a Dictator, (*a dictando*) by reason of the authority hee had to command, or rather (*a dicendo*) because he was not elected by the voices of the people, but by him onely that bore the chiefest sway in the city.

In ordayning this high office of Dictatorship, the Romanes may seeme to haue imitated the Greekes, who (as *Theophrastus* writeth in his booke *De regno*) were wont to make certaine chiefe officers whom they called *Esimnetes*, to rule ouer them for a time limited. For the Dictator of Rome continued in his place and dignity but halfe a yeere, and was neuer created but in time of warre, or other imminent danger of the Citie, and then hee had power to elect new magistrates and officers vnder him, as the maister or captaine of the horsmen, who in authority was next vnto him, especially ouer the horsemen and best souldiors, and was assistant to the Dictator as the Tribune was to the King: And when *Spurius Cassius*, and *Posthumius Cominius* were Consuls, they gaue the people commission, to choose them magistrates of great reuerence and authority, to bee their protectors against the violence of the Consuls, expressly forbidding that no Patritian should take that office vpon him, and these high officers were called the Tribunes of the people.

Tribunes of the people ordained.

These Tribunes grew in short time so proude and insolent, as they would cassire and make voide the decrees of the Consuls and Senate at their pleasure, vnlesse they agreed with their humors, and of them at the first (whether it were by general consent, or foreshewed by diuination, or whether religion mooued them) were but two in number created, shortly after there was an other added to them, and in the end they came to bee fiue.

There

There was in Rome three sorts of Parliaments, or societies of people to chuse officers: the first called *Curiata*, or assembly of the wards, which was euer summoned by the Lictors or Sergeants: the second *Centuriata*, which was of such as were diuided into sundry Centuries or degrees, according to their age and abilitie, as is said before: and to this they were called by a trumpeter or cornetter. And the third was of such as dwelt in diuers parts of the country, & payd tribute vnto the cittie. By the Parliament or conuocation-house of the Centuries, where the Consuls put downe, and the *Decemviri* created, to whom all the power and Empirie of the Senate descended, euen as the authority of the Consuls was first deriued from the Kings: nor was it lawfull in any case, to appeale from them. These *Decemviri* when they went about to make any new lawes, would do it in this manner: first, one of them had a whole day allowed him to consider what was fitting to be don; in which day he bore the greatest authority, and when hee had set downe his opinion in writing, the next day was allowed for another, and to haue the like prime place in gouernement: and so likewise the rest euery one his seuerall day: and when euery one had had his day, and their opinions, and doings written in seuerall tables, and layd before them altogether, they then collected and confirmed what they thought good out of euery ones sentence, and so calling them the lawes of the ten tables, they published them to the people.

The Decemviri created, and Consuls put downe.

And there went euer before him, that had the chiefest Iurisdiction, twelue men carrying bundels of roddes, and the other nine had euery one his Vsher going before him.

But this kind of gouernement continued not long, for

for euen as the power and authority of the Tribunes was vtterly banished out of the citie by the Decemviri, so (vpon mature consideration) it seemed good to the Patricians, that the Tribunes in requitall should extinguish and put downe theirs. And then was there a law ordained, that whatsoeuer was decreed by the Plebeians, should go currant through all the people: and if any one hindred or impeached the Tribunes or Aediles in their iudgements, his head should be sacrificed to *Iupiter*, and his whole family that were free, should be sold for slaues at the Temple of *Ceres*.

After this there was another Councell created out of the Plebeians, and then was it made lawfull and tolerable for the Plebeians to marry, and enter into consanguinitie with the Patricians. Besides these, there were created two Censors, who had the charge ouer the Scribes, the keeping of the tables, and the order and forme of taxing, and leuying of money, and mustering souldiers committed vnto them.

The two Censors created.

This petie office beeing but meane at the first institution, grew in processe of time to an incredible height, in so much as the whole raines of correction and ciuill discipline, were in conclusion let loose into their hands: for the gouernement of the Senate, the Equites and Centurians, were so curbed and restrained, as they had power only to decide controuersies touching honour and reproch: and in the Censors consisted the chiefest soueraignty, as to view and ouersee publike places, to giue pensions to the people, and againe to taxe them with exactions and tribute: to consecrate sacrifices euery fift yeare for the purgation of the cittie, to displace and thrust the Senators out of the cittie, or to defame them: and these continued in their

their office for fiue yeares, and then new were created in their roomes. Then was there another Magistrate created to heare and determine matters, whom they called a Prætor, and to him was committed power and authoritie, ouer all publike and priuate dealings, and to constitute and ordaine new lawes and statutes, and to abrogate and repeale the old: Of these Prætors there was first but one created, and he was called *Vrbanus Prætor*, because he had the gouernement of the cittizens, to whome (he alone beeing not able to vndergo so great a burthen, by reason of the great accesse of strangers that daily resorted thither to dwell) there was afterwards another Prętor added, and him they called *Prætor peregrinus*, as hauing the charge ouer aliens and strangers, and this kind of gouernement was called *Ius honorarium*, for the great honour and dignitie that belonged to the Magistrates: for they had all the ensignes and ornaments attributed vnto them, that before belonged to the Kings, and their apparel and furniture was almost equall to the Consuls.

A Prætor ordained.

In this state did the cittie of Rome continue vntil *Iulius Cæsars* time, who reduced the gouernement into a Monarchie againe, by taking vppon him the name of *Imperator*, which kind of gouernement by Emperors did long after continue, and then began to be celebrated at Rome the playes called *Ludi Circenses*, the solemnitie whereof was thus: The whole traine of Players issuing orderly from out the Capitoll, passed by the *forum*, into a great circle or rundle of ground, like a theater, made for the Spectators to behold the games; And first went the sonnes of the *Equites*, that for age, strength, and agilitie were most fit for exercises, both on foote and horsebacke, riding vppon horses, and distinguished by their companies and Centuries,

The manner of celebration of the games called Ludi Circenses.

ries, to shew vnto strangers and forrainers, the great hope the citty conceiued of her future happinesse, by the exceeding aptnes and towardnes of their youth: after them followed the wagoners with chariots, some drawn with foure horses, and some with two, and some others leading little low horses, that would stand without the bridle.

And after them followed the champions that were to try the masteries, as wrastling, running, and the whirle-about, called *Cæstus*, which was done with plummets of lead, beeing all of them naked sauing their priuities, then followed the troupe of dancers, leapers and vaulters in their companies, the men first, the young striplings after, and then the children: in the next ranke vnto these followed the trumpetters and minstrels, some playing vpon flutes, some vpon pipes, and some with a kind of Iuory harpes with 7. strings called Dulcimers: the leapers and vaulters were apparelled in red coates, girded in the wast with brazen belts, and swords at their sides, and the mens swords were shorter then the others, they had also brazen helmets, & great plumes of fethers: before euery company went men that were skilfull in those kind of exercises, to shew them the maner of that dancing and skipping, and other more violent and warlike motions, by words in meeter consisting of foure syllables. They practised also the Enoplian dancing, otherwise called the Pyrrhichian dauncing, inuented (as is supposed) by *Pallas*, though some of a contrarie opinion thinke, that the Curetes were the first authors of that kind of dancing. Then followed the troupe of the *Satyrisci* with an Enoplian dance: these *Satyrisci* were figured into *Sileni* and *Satyres*, and they vsed taunting and scoffing motions in their dancing, & had also a consort of musick following after them. Then went there a company with cen-

sors

sors in their hands, casting round about them sweet odors, amongst whom were diuers that carried vpon their shoulders the images of their gods, all guilded with gold and siluer: and last of all followed the chiefe Magistrates of the city, attended with great troups, making shew by their easie pace, and demure lookes, of great deuotion & religion. The place or circuit of ground appointed for both these sort of dancers to practise in, was three *Stadia* and a halfe in length, and foure akres in breadth: so that whole compasse of ground lying betwixt *Pallatinum* and *Auentinum*, hauing gates in three seuerall places to go in and out, was able to hold an hundred & fifty thousand spectators, which were orderly placed vpon Skaffolds round about the Theater: there were also acted within this Theater diuers Interludes, the beginning whereof at Rome was thus: there were certaine fencers, or such as could flourish a two-hand sword, sent for from Hetruria, who dancing there after the stroke of the musick, made diuers sorts of motions after the Tuscan manner: these fencers or dancers, the youth of Rome did afterwards imitate, pronouncing at the first their iests & deuises in harsh verses, their motions also being as disagreeable, as their voyces were vntuneable, but in tract of time, by much practise, they came to more perfection: so as they were as cunning in those exercises, as the Hetrurians, and then the professors thereof were called *Histriones*; for *Hister* in the Tuscan tonng, is *Ludio* in Latine, which signifieth a player: and in time they vtterly abandoned those disorderly and confused kind of verses, which they vsed at the beginning, as most scurrill and dishonest, and began to settle themselues to more ciuill & decent motions, pronouncing their speeches & Satyrs with more harmony, and singing pricke-song to their instruments.

Interludes, & how they began

Lucius

Lucius Andronicus digressing somewhat from these Satyres, deuised fables vnto their arguments, and caused the to be pronounced with a low voice, hee appointed a boy also to sing before the minstrell, and at his side hee set the players to act their parts, and so by little and little it grew from a ridiculous toy to be an art, and then the Romaine youth leauing off the dancing and mimicke actions, vsed by the *Histriones*, or players, fell to acting of Comedies composed in good verses, and this was the beginning of their fables and merry interludes, and these kind of playes being deriued from the people called *Osci* in Campania, were euer after put in vse, and the *histriones* forbidden the practise of those sorts of playes.

How the Romanes deified their Emperors.

Now the manner how the Senate and people of Rome did consecrate and deifie their dead Emperours, was thus: first (as *Herodianus* writeth) they placed in the portall or entrance into the Emperors pallace, an image made like vnto the dead Emperor, vppon a bed of iuorie decked and garnished with gold, so as the image lay vppon the bed pale and wan like one that were sicke; and about the bed vppon the left hand, for the most part of the day, sate all the Senate attired in blacke, and the Noble-mens wiues vpon the right hand in white, (for white was then vsed by women for mourning attire) and they then vsed no curiositie at all in their apparell: and thus they did for seuen dayes together: the Phisitians all that while visiting the Image, as though it had life, and telling them that his death was neare approching: at the end of the seuen dayes (as though the Emperour had then died) all the youth of the Order of the *Equestri* and Senatours, carried the bed betwixt them, whereon the image lay, by the way called *sacra via*, where none might passe but liuing Priests and

dead

dead Emperors vnto the *Forum*, and there placing it in the pulpit, wherein they vsed to pleade and make orations, a great sort of boyes and girles of the order of the *Patricii*, (the whole company being orderly placed on each side of the pulpit) did sing in a mournefull and lamentable Ditty certaine hymnes in commendation of the dead Emperor. Then did they carry the Iuorie bed with the Image on it from the *forum*, to *campus Martius*, (which is a field nere Rome, wherin they vsed all manner of exercises) and there placed it vppon a high throne of estate made of wood, and foure square, and rising higher by degrees, and narrower towards the top, in manner of a watch-tower, all the troup being decked in gold and purple, and adorned with images and ensigns of iuorie, and diuers other pictures: within the hollowneſſe of which throne was set a great pile of dry wood: then was the image placed vpon the second step or degree of the throne, with all sorts of odors and sweet perfumes, which were brought thither from all parts of the cittie, and the noblest young men of the Order of the *Equestri*, clothed and attired in linnen garments, rode round about the throne with a Pyrrhichian motion, and solemne gate, and with them all the Nobility in chariots and coaches: and last of all the successor of the deceased Emperor brought a torch readie light, and deliuered it to the people, who set the pile on fire at the bottome of the throne. And when the fire began to burne, they had a deuise, that an Eagle should fly out frō the top of the building, which wilfully and foolishly they supposed to bee the soule of the Emperor, flying and ascending into heauen, & all the Romane Emperors that were consecrated by these absurd ceremonies, they euer after superstitiously honored as gods: And thus much of the state of the citty. All parts of Italy

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be now perfect and religious Christians, and obseruers of the ceremonies of the Romane Church, some few excepted, which dwell in the vttermost part towards Greece, which indeed be more then halfe Grecians: no man may haue more wiues then one, from whom they may not bee diuorced, but by the permission of the bishop of Rome. The eldest sons of Princes and Noble-men inherit their fathers possessions, but amongst priuate men all the issue male do equally inherit, so as they be legitimate, (like our gauelkind in Kent:) The law of Italy is of three sorts: first, the spirituall law, wherof the Bishop is head, then the Emperors law, which is generall ouer all, and the particular lawes and orders of each seuerall city. which particular customes do much differ one from another, & yet all concur for the good gouernment of their cities. In some cities the examination of all ciuill matters, is committed vnto certaine Iudges, and in some againe to the Magistrates of the same citty, for euery cittie hath not one & the same forme of gouernement. The chiefest of the Nobility of Italy addict themselues vnto the wars, and the meaner sort vnto learning: & to be a priest is a more venerable title, then to be a Nobleman: for of al learned men, the Diuines be best esteemed, and next vnto them the Lawyers: the Phisitions liue in greater wealth then admiration: & Mathematicians Logicians, Astronomers, and Poets, bee more famous amongst themselues, then amongst the people, but Grammarians of all others be lesse esteemed, who only liue and dye among children. Merchants liue now in as great fame as euer they did, and painters, caruers of images, and bell-founders be better esteemed then husbandmen; although husbandry in times past was preferred before al trades. The Romans of all the Italians be most giuen to breeding cattell,

tell, and yet they busie not themselues therewithall, but haue them looked to and kept by strangers and hirelings.

The apparel of the Italians.

Their fashions in apparell are not euery where alike, for the Venetians go sumptuously in long loose garments, and the cittizens of Venice more rich then other citties of that state. The Florentines and Hetrurians bee very neate and ciuill in their attire, but not so costly as the Venetians, but about Millain, and in Aemilia and Liguria, they go very gallant, but their garments be shorter then in Venice. And the Courtiers of Rome excell them all in length of their garments and variety of colours, but the cittizens of Rome be more sparing and frugall, yet fine enough, and especially the women: and in the Realme of Naples, they go neate but not so gorgeous, and strange fashions bee there in more request then their owne. In all other partes of Italy their apparell is more simple and plaine, but of sundry fashions and altering euery day: In Aemilia and al Cisalpine France the better sort of women imitate the Spaniards in their apparel, and the Noblemen the French. The women of Rome of late do much affect the Tuscane fashion, and the Venetian Ladies were wont to lay open their brests, armes, and shoulders, but now degenerating from their owne customes, and following the Spaniards, they couer all with loose sleeues: The auncient Romane coyne and images of mettall, do argue, that the Italians were wont to go euer bare headed, and bare legged, al but souldiers, and that in time of wars only, but now they vse both hats and stockings, & the custome of couering their heads may seeme to be deriued from some other country.

In times past they vsed no placards, nor stomachers, as as by the proportions of their old statutes and pictures may be gathered, but now that attire is much taken vppe

by the Romaine youth. The language now vsed in Italy is not the same it was heretofore, nor altogether differing from it, but growne more barbarous, and composed of diuers languages, according to the sundry sorts of people, that haue possessed the Prouinces: for they which dwell about the shore of Histria, speak the Venetian toung, which is very eloquent and graue, but compounded of sundrie tongs (and so is euery seuerall speech in Italy) yet heretofore it was more simple, and not so pleasant to the eare, as now it is. In Corinth they haue a mixt language, and somwhat different from the Italian toung: but it is not so harsh in sound, as the speech vsed in Taruisium, Patauium, Verona, Vicentia, Mantua, and Ferrara, and in all of them the citizens vse finer termes than the country-men: but in Cisalpine France they be almost meere strangers to the Italian tong, though otherwise there is no gallanter a country in all Italy. Their speech in Rauenna, Ariminum, Pisaurum, Fauentia, Bononia, Flaminia, and throughout all Aemilia, is very Rhetoricall, and the Tuscans speech is very concise, like as it is in Laconia, and soundeth better in strangers mouths then their owne: moreouer, at Rome by reason of the great concourse of people, that flock thither daily from all parts, their language is well improued. The Piceni, the Sabines, and Marsi speak thick & short, & in Vmbria, Apulia, and Lucania, together with the Brutii and Samnites, and the rest of Italy their speech is more barbarous, and but little borrowing of strange languages, sauing that in the Realm of Naples they much affect the Spanish tong. And to conclude with the opinion of *Antonius Sabellicus* herein, in his 11. Aenead, and first booke: *Search* (saith he) *throughout all Italy, and you shal find no one people, citty, nor Prouince, but they somewhat differ in language one from another.*

Of

Of Liguria, and of the ancient manners of the Inhabitants of that country.

CAP. 19.

LIGVRIA, a mountenous Prouince of Italy, is situated betwixt the riuers Varus and Macra, hauing on the one side the hill Appennine, and the riuer Po on the other, and so adioyneth vnto Tuscia. The chiefe citty of this Prouince is Genoua: this contry was called Liguria, of *Lygistus* the sonne of *Phaeton*, by turning Y into V, (as *Fabius Pictor* is of opinion.) The first inhabitants of this countrie (as *Thucydides* supposeth) were people called Siculi, who once inhabited a great part of Italy, and beeing thence expelled by those people of Italy, called the Oenotrians, they seated themselues in the ile of Sicily: The people of this Country liue very painefully and hardly, for their grounds be ouer-grown with thicke woods, the trees whereof be maruellous good timber for shippes, and of such a thickneſſe, as they be eight foote square at the least, for which cause many be employed in felling of woods, and breaking of timber, and many others in ridding their grounds from stones, whereof they haue such store, as they can hardly plough or dig for them, by which meanes although they take great paines, yet receiue they but smal profit of their great labour, whereof it proceedeth, and from their sparing diet, that their bodies be generally very leane, but strong withall, and the women as well able, and as much accustomed to vndergo any labour, as the man: They be much giuen to hunting of wild beasts, the flesh whereof supplieth their wants of fruites and graine, & by

reason of their continuall snowes, and often hunting and running ouer craggie and steepe mountaines, they be both nimble and strong: their chiefe diet is either the flesh of wild beasts, or home-bred cattell, and their drinke is for the most part water: many of them also liue vppon such herbes and rootes as their country affords, being in a maner destitute both of bread and wine, the most necessarie nourishments, & profitablest prouision for mankind: their beds for the most part is the bare ground, without couerture of either house or coate, vnles they repose themselues in such hollow caues, as nature hath prouided for them: & this is their maner of life which they haue euer vsed. Their women moreouer, be as strong as other countrie men, & the strength of their men is almost equall vnto beasts. And the report is, that the gallant and lusty French-men haue bin often foiled in single conflicts, by these leane and macilent Ligurians: their armor is more light then the Romanes, their souldiers coates be short, and their sheelds long. Some of them also weare Beares skins, and Lyons skins, and arming swords, & some haue altered their weapons and armor to the fashion of the Romaines, whome they haue imitated in that point. They be a cruell & stoute people, and exceeding ingenious, not onely in warlike affaires, but in all other businesses: at this day they be much giuen to merchandize, and trauelling by sea, wherein they be so expert and hardie, as they will saile by the maine sea of Lybia and Sardinia, in hulkes or cockboates, so badly rigged and furnished, as in any mans iudgement, they are not able to brooke the sea; willingly opposing thēselues to all dangers of the sea, which be so many as they bee oftentimes in extreame hazard in stormes and tempestuous wether to be cast away.

They

This people (as *Sabellicus* writeth in his first booke and 7. Aenead) is yet so proud, rebellious, and reuengefull, as they haue much exercised the Romanes in warres, to their no little preiudice. Their chiefe victuals at this day is flesh, milke, and drinke made of barley.

Of Tuscia, and of the ancient manners of the Tuscans.

CAP. 20.

TVSCIA, a famous country in Italy, was so called of their sacrifices: (as some suppose) for the Greeke word *Thuein* doth signifie to sacrifice, or else of the latine word *Thus*, which signifieth Frankincense, by reason that Frankincense is much vsed in sacrifices. Other ancient Writers are of opinion, that it was called Tuscia, of *Tusculus*, the sonne of *Hercules*. It was once called Tyrrhenia; but whether it was so called of *Tyrrhenus*, the sonne of *Atis*, or of the sonne of *Hercules* and *Omphales*, or (as some others affirme) of the sonne of *Telephus*, who conducted Colonies into that country, it resteth doubtfull and vncertaine. *Dionysius* will needes haue it to be called Tuscia, of those circles made without the walles of cities, for men to solace themselues in, called Tyrses, which is a manner of building the Tuscanes much vse. The Romanes call the people of this nation, sometimes Tuscans, and sometimes Hetruscanes, but the Greekes call them Tyrrheni.

The ancient wealth of this people is well declared by the name of their sea, stretching all along by the side of Italie,

and also by the confines of their country, extending from the Tuscane to the Adriaticke sea, and in a manner to the top of the Alpes: so that it is manifest, that all that compasse of ground that lyeth betwixt the Alpes and Appennine, was once inhabited by the Vmbri, who were thence ejected by the Tyrrheni, and the Tyrrheni by the French: the French were likewise displaced by the Romans; and the Romaines by the Longobards, who lastly left their name vnto that nation: so as for as much as concerneth their name, all those which were called Latini, Vmbri, and Ausones, were once called by the Greekes by this generall name Tyrrheni. There be some hold opinion, that the citty Tyrrhena, is that which is now called Rome. These people of Tyrrhenia were of an exceeding strength, & of large dominions, and erected many stately and rich citties: they were also very strong by sea, insomuch as they were lords thereof so long, till the Italian sea had lost his name, and was by them called the Tyrrhen sea. They be able likewise to make an infinit army of footmen fit for the warres, and they were the first that inuented the trumpet, which is so necessarie an instrument for the wars, and by them is called *Tyrrhenum*. They giue and ascribe many honors and titles of dignity vnto their Captains, & conductors of their armies, as Lictors, or Sergeants to go before them, to do execution vpon offendors, litle drayes or carts made like chariots, with chaires of estate, which they called *Prætexta*, and Officers called *Fasces*, that carry bundels of rods before them, an Iuorie scepter, and many other things: besides, they may haue porches or galleries annexed to their horses, for their seruants and attendants to sit and repose themselues in, which kind of building was afterwards imitated by the Romanes, and by them bettered, & translated into

into their Common-wealth. The Tuscans be great schollers, and much giuen to diuinity, but more to the studie of naturall Philosophie; wherein, and in the interpretation of the thunder and lightning, and in the art of Southsaying, they excell all others so farre, as at this day they be admired throughout all the world, and their wise-men much sought vnto. Moreouer, they be very expert in their sacrifices, insomuch as the Romaines which haue euer beene very studious and carefull, not onely to maintaine and vphold, but to increase and augment the true and sincere Religion, did send yearely (by the decree of the Senate) vnto the Tuscanes, ten of their chiefe Princes and Magistrates sons, there to be instructed in their manner of sacrificing.

From thence came vnto the Romanes that vaine and idle talke of euill spirits: And from thence likewise came the celebration of the Feasts of *Bacchus*, which by the consent of all good men, & due punishmēt inflicted vpon the first authors and inuentors, is now vtterly rooted out of Italy, as a thing most pernitious and hurtfull. The ground in this countrie is sufficient fruitfull, yet by their studie or industrie it is much amended. They eate vsually twise a day, and then they fare very daintily, and feed liberally, vsing to couer their tables with curious carpets, and fine table cloths, distinguished and set with flowers, cups of gold of sundrie fashions to drinke in, and great store of ministers and seruants to attend vppon them, which are not all slaues, but many of them free-men and cittizens: This people is generally more superstitious then warlike.

Of Galatia in Europe, and of the old customes of that country.

CAP. 21.

GALATIA, a spatious countrie in Europe, lyeth (as *Diodorus Siculus* writeth) beyond that part of France called Celtica, and extendeth South-ward to the Ocean, and the shore adioyning, and to the hil of Hircinia in Germany, and from the bounds of Ister or Danubius, vp vnto Scythia: It was so called of *Galatis* the sonne of *Hercules*, and of a certaine woman of Celtica, it is inhabited of many sorts of people, and lyeth very farre Northward, and therefore so cold in the winter, as all their waters be frozen ouer, and the ice so exceeding thicke, as whole armies with horses, chariots, and munition may safely passe ouer the riuers without perill: Galatia hath many great riuers running through it, some taking their beginning from deepe standing pooles, and some from springs issuing out of rockes and mountaines, whereof some disburthen themselues into the Ocean, as the Rhene, and some into the sea called Pontus, as Danubius, and some others into the Adriaticke sea, as Eridanus, which is also called Padus or Po, and all these riuers be so congealed and frozen ouer all winter, as all passengers may securely go ouer them, especially if chaffe or straw be throwne vpon the ice for slipping.

Galatia why so called.

By reason of this violent coldnesse, the countrey is vtterly and altogether destitute both of oyle and wine, in stead whereof they make a certaine drinke of barley, which

which they call Zitum, they vse also to drinke a certaine water or meath wherein they wash or steepe their honey combes.

They take great delight in drinking wines, buying it of merchants, and drinking it without putting any water to it, and they be so weake brainde, that a little of it will ouercome them, and make them drunke, and then they be either lion drunke and fall a raging, or swine drunke and goe to sleeping: This their inordinate desire of wine maketh many Italians, in hope of gaine, to bring it vnto them both by water and by land, and they bee so greedie of it as for a measure of wine called Amphora, they will sell one of there owne sonnes to make a page or wayting boy of.

Siluer there is none in Galatia, but gold in great aboundance, and that so naturally, as when the riuers that flow out of hils exceed their bankes, and ouer-flow the meadowes, they leaue behinde them vpon the grasse, a golden sand, or grauell, which beeing afterwardes tried and forged, and the pure gold feuered from the drosse, both men and women vse it to addorne themselues withall, making thereof bracelets, ringes and chaines all of massie gold, whereof they weare great store, guilding their breast-plates, curets, and armor with gold also.

The richer sort obserue a ceremony peculiar to themselues, & withal very strang, which is to skatter gold vpon the flowers and pauements of their Churches, which they offer as an oblation vnto their gods, and it is strang to see, how that the common people (notwithstanding they bee couetous and greedie of gold) bee so zealous and religious, as they will not once offer for to take

vp

vp one peece of that gold so carelesly disperced abroad, or so much as touch it.

The people of Galatia be tall of stature, soft skind and pale of complexion, and though their haire be naturally red, yet will they seeke out meanes by art, to bring that naturall collour to a deeper die: they curle and frizzell their haire with a curling pin or crisping wire, casting the lockes of their fore-heads behind them on their shoulders, so as at the first sight, they looke like boies, Satires or wood gods, vsing such art in making their lockes bushy and thicke, as they differ but little from horse-manes: some of them shaue their beards, and some suffer them to grow long, and especially the nobility, who doe not so much as cut the haire of their eye-lids, and for their beards they suffer them to grow in such a length and breadth, as the will almost couer their bodies, so as they can neither eate nor drinke, but that the meate will sticke in their beards, and the drinke trickle downe as from a conduit pipe.

They eate their meate sitting, but not vpon stooles and formes, but vpon wolues skinnes, and dogges skinnes cast on the ground, and they bee attended by little boies, hauing their fiers made close by them, wherewith they boile and rost their meate, and euer the best men eate the best meate, as the Poet writeth, that the greatest honor was by the nobles attributed to *Aiax*, whē he ouercame *Hector* in single combat. Such meate as they haue, they wil giue vnto their guests, but they will first know the cause of their comming. And their manner is when they haue filled bellies to fall a brabling, and oftentimes vpon light occasations they will fight very desperatly, for so naturall is their inclination to wrangling, as it is growne into a habit. This opinion of *Pythagoras* is crept in amongst them, and by

by moſt of them plainely maintained, that the ſoule is immortall, and that after a certaine time that it is departed out of the body, it goeth into an other, and therefore ſome of them will write letters, and caſt them into the pile of wood prepared to burne the dead body, as though they ſhould read them when they bee dead: When they trauell, and when they fight they bee carried in Chariots drawne with two horſes, hauing one to ſit before the waggon to guide the horſes, and an other to goe by to driue them; and when the battaile is begunne, they firſt incounter their enemies, by caſting darts from their Chariots, and when their darts be ſpent they alight from their Chariots and fight on foote: And ſome of them be ſo deſperate and careleſſe of death, as they will fight naked: Their watch-men and gard for their bodies be the poreſt ſort of freemen, which they vſe alſo for waggonners and to carry their ſhields, and their place is to goe in the fore-front of the battaile, prouoking and challenging the hardieſt and ſtouteſt of their enemies to fight with them hand to hand, euer ſhaking and brandiſhing their naked blades, the more to terrifie and daunt their foes: and when any captaine or common ſouldior behaueth himſelfe valiantly, and atchieueth any notable victory, they ceaſe not to extoll and commend both him and all his anceſtors, giuing vnto euery ſouldior commendations due for his valour and merits, and detracting from the acts of their enemies, as baſe and contemptible, though neuer ſo worthy of honour.

They cut off the heads of their vanquiſhed enemies, and hange them about their horſe-neckes, beſprinckling and goring with bloud their ſpoiles, armor and furniture; and then giuing them to their ſeruants, who ſet them as

ſignes

signes of conqueſt ouer their maiſters gates, with as much exultation and triumph, as many doe the skinnes and heads of wilde beaſts they haue taken in hunting: but if they happe to vanquiſh any noble men, they cut off their heads, and ſpice and ſeaſon them with ſweete ſpices, diligently preſeruing and keeping them in bags and caſes, to ſhew them for a vante to their gueſts and ſtrangers, and after ſell them for a trifle to their parents, children or other friends to keepe as a memorall.

The Galatians garments (to make them ſeeme terrible) be of skins with the haire on & vnſhorne, theſe garments bee of ſundry collours, and by them called (Braccas) they weare alſo caſſockes or ſhort clokes, ſtripped or rayed either with gold, or ſome other thing and well lined, and thicke for winter, but againſt ſummer they haue them ſlender and thinne, they vſe alſo thicke earthen veſſels diſtinguiſhed with flowers.

Their warlike weapons and armor be long ſhields, proportionable to the ſtature of their bodies, and trimmed according to euery ones ſeueral deuice, for ſome haue the ſhapes of beaſts figured in braſſe, and ſet on the tops of their ſhields, which is both an ornament to the ſhield and a defence for the bodie: their helmets bee all of braſſe decked with more brauery then their ſhields, vpon the creſt whereof ſtandeth either ſome hornes, or elſe the picture of ſome birde or beaſt: they haue trumpets in like manner, but very ill fauoured ones, and ſuch as yeeld a rude, harſh and vntuneable ſound: ſome of them weare iron breſt-plates, and ſome other againe no other armour but what nature affoordeth them, going naked and wearing long two-handed ſwords guirded to their right ſides with chaines or girdles of braſſe,

ſome

some weare short coates trimmed with gold and some siluer girdles, and their dartes which they vse in the wars and cal lances, haue iron pikes aboue a cubit long and two handful broad, and their swords bee almost as long and as big as hunting staues, or bore-speares, whereof some be streight and some crooked, beeing very fit both to anoy their enemies, as also to dig & make holes in the ground. In countenance they bee terrible and austere, in speech graue and seuere, their language is breefe and obscure, and for the most part carrying a double sence and doubtfull vnderstanding: they be great boasters of themselues and dispisers of others, menacers, braggarts and detractors, proud and puft vp in their owne opinions, sharpe-witted and learned withall: They haue a certaine manner of Poets or Musitions which they call (*Bardi*) that sing vnto Organs and winde Instruments, as others doe to the Harp or Lute, praysing some in their songs and sonnets and dispraysing others: but those that bee of greatest estimation and honour amongst them, bee the Philosophers, which they call *Saronidæ*: Diuyners and South-saiers bee also there in great request, and highly honored and obeyed of the common people; these (by their sorceries and sacrifices) foretel things to come, vsing (when they consult of any weighty affaires) a ceremony most horrible and execrable, and almost incredible, for they cut a mans throate with a sword, and when he fainteth, they iudge of future euents, both by his falling and sincking downe, as also by ripping vp his members, and opening his intrals and bowels, and by the effusion of his bloud.

And they will neuer offer sacrifice without some one of these Philosophers, supposing that no sacrifice can bee acceptable, vnlesse it bee offred by some of those nature

serchers,

serchers, beeing (in their opinions) men most neere to the Gods. And their Poets be of such reuerence and estimation, as when the battaile is set in aray, their swords drawne, and their darts throwne, if any of these Poets aproach neere vnto the battaile, the whole hoast, yea and the enemy himselfe, will at his comming abstaine from fight: so as euen amongst these rude and barbarous people, anger will yeeld to wisdome, and *Mars* giue place to the Muses.

The Galatian women be equall vnto the men both in strength and bigneſſe of body: there boies be for the most part white, and old men carry a very graue and fatherly aspect: The Galatæ that dwell vnder the North-pole and be neereſt vnto Scythia, and therefore more barbarous then the other, are said to feed on mans flesh, like vnto those that inhabited that part of Britany called Iris. These Northerne Galatians, through their courage and cruelty, are reported to be those people, that once ouerrun almost all Asia, and were called Cimmerij, and are thought to be the very same that afterwards by corruption of the name, for Cimmerij were called Cimbri: they liue after their old accustomed manner by rapine and stealth, little regarding such things as they haue of their owne, for the great desire they haue to steale and filch from others.

And these Galatæ be they, who (after they had sacked Rome and spoiled the Temple of *Appollo* at Delphos) subdued and made tributary vnto them a great part both of Europ and Asia, vtterly ruinating many Kingdomes, and possessing their lands: for those that came into Greece, called that part of the country they inioyde there, Gallo-Gretia, or the Region of Galatia in Asia the lesse: It is bounded

bounded on the East with Cappadocia, and the riuer Halis, with Asia and Bythinia on the West, on the South lieth Pamphilia, and Pontus Euxinus on the North: But those Cimbri whereof now wee speake, were people of an intollerable cruelty, vsing such blasphemous and impious ceremonies, in their sacrifices of their gods, as is strang and incredible, for they had euer following and attending vpon their hoastes, certaine women priests that were very skilful in diuinations, the haire of their heads was hoare and gray, and their garments white, and they had vnder those white gownes yellow smockes made of fine linnen, and clasped together with brazen buttons or copper claspes, they had girdles about their wastes and went bare-footed: and if any captiues were taken and brought into the campe, they were incountred by these she priests with their naked blades, and by them lug'd and drawne vpon the ground vnto a place where stood a brazen pot or kettle, conayning twenty Amphora's, ouer which stood a pulpit or high seate, where-into they would nimbly ascend, and take the captiue vp with them, and there cut his throate ouer the caldron, and euer as the bloud distilled and ranne into the kettle, they would pronounce their propheſies: of some they would rippe the bellies and bowell them, propheſing by their intralls of their succeſſe in the warres: And euery fift yeere they would sacrifice one of their owne people, that was guilty and condemned of some crime, by fixing him quicke vpon speares or stakes: and all the beasts and cattaile, that they tooke from their enemies, they would kill and slay as well as the captiues, and either burne them vpon piles of wood, or put them to death by some other kinde of torture, and the Cimbrian women as they were very

beautiful

beautifull and goodly women, so were they maruelous luxurious and wanton: There beds were beasts skinnes laide vpon the bare ground, vpon which when they slept, they would haue vpon each side of them, an excubitor or watchman: there carts also when they had any warres were couered with skinnes, whereon they would labour and strike so hard, as they would make a horrible and ill fauored noyse and clankering: But their impudency was of all things most admirable and odious, for they so far exceeded the bounds of modestie, as they would offer their naked bodies to men in the open streetes, esteeming it no fault, but rather condeming those for dastards and fainte-hearted cowards, that should refuse their offered fauours: *Valerius Maximus* reporteth, that the Cimbri and Celtiberi would exult and reioyce when they were in the warres, because if they died there their ends were honourable and happie, but if they languished in any disease, they would lament and bee sorrowfull, accounting that kinde of death as base and reprochfull.

Of Gallia, and of the ancient customes and latter manners of the Frenchmen.

Cap. 22.

The bounds of Gallia.

GALLIA a broade Countrie of Europe, is scituated betwixt the inner French sea and the Britaine Ocean, the riuer of Rhene, the Alpes and the Pyrenean hils. The Pyrenean hils include it in vpon the West and the Britain Ocean

Ocean vpon the North: vpon the East lieth the riuer of Rhene, which inuironeth as much of France from the Alpes to the Ocean, as the Pyrenæan hils doe from the inmost to the vttermost sea, and vpon the South it is inclosed with the Narbon sea: It is called Gallia of the whitenesse of the people for (*gala*) in Greeke signifieth milke. *Gallia why so called.* All that part of France which is called *tonsa* or *togata* Gallia is also named Cisalpina, and is comprehended within the limits of Italy: and all that part which is called Transalpina, or France beyond the Alpes, is surnamed Gallia Comata, and is by Historiographers deuided into three Prouinces, of the three sorts of people that inhabite therein (to wit) Belgica, Celtica and Aquitanica, which three Prouinces be thus bounded and limitted: Belgica is all that Country which lieth betwixt the riuers Scaldis and Sequana, from thence then to the riuer Garumna is the Prouince of Celtica, which is all that which is now the countrie of Lyons, and from that againe vnto the Pyrenæan hils, is the country of Aquitanica, once called Armorica: *Augustus* deuideth France into foure parts, by adding to those three the Prouince of Lyons: And *Ammianus* maketh many subdiuisions, by distributing the country of Lions into two parts, and Aquitanica into two parts. *The diuision of France.* Braccata Gallia which is also called Narbon, was so called of a certaine fashion of mantles or breeches called Braccæ which by them were much worne: Gallia Belgica which adioyneth vnto Rhene, speaketh for the most part the Almaine tongue, and comprehendeth many prouinces, as Heluetia, Alsatia, Lotharingia, Luxenburg, Burgundy, Brabant, Gelderland, Holland & Zeland, all which may bee more rightly accounted part of Germany then of France, but that the riuer of Rhene hath deuided *The seuerall prouinces of Gallia Belgica.*

it from Germany : And surely I see nó reason why hils & riuers should limit & bound Kingdoms, but rather the language and gouernment, and that each Country should extend as farre as his owne proper language is spoken. The Romanes called the people of Gallia by one generall name Celtæ, after the name of their King, and Gallatæ of *Galata* his mothers name: but they bee now called Franci and Gallia France, of those people of Germanie so called by whom it was al subdued, as *Bapt sta Mantuanus* writeth in his booke intituled *Dionysius*, and *Anthonius Sabellicus* in his third booke of the tenth Æneade. The *Dictator Cæsar* saith that the French men doe differ much amongst themselues, both in language, lawes and institutions, and that many things be common to most of them, as to bee factious, which is a general aspertion not only vnto Citizens and Burgesses, but in priuate families also, for euery one as he excelleth others in wealth or wisdome, contendeth to haue the souerainty, and to aduance his owne faction, coueting to haue all things done by his owne direction rather then by others, though as wise & wealthy as himself: an other institution they haue very ancient and grounded vpon good reason, that is, that the common people should liue in security and not bee iniured by the nobility, for but for that, there is no country in the world wherein the clownes liue in greater contempt and slauery then in France, for there was held little difference betwixt them and slaues, being neuer called to any publike councel but oppressed with tributes, or constrained to lend their money without security, in so much as they were content to retaine to noble men and gentlemen, yeelding themselues as slaues and bondmen vnto them, only to bee freed from other mens extortions and wrongs:

The French men a factious people.

wrongs: There were two sorts of men that caried most estimation amongst them, which were the Equites and the Druides, some likewise did attribute as much honour to Poets and Prophets, as vnto the *Druides*, for that the Prophets bended their whole courses to finde out the causes of natural things, & the Poets wholy imployed themselues in praises and poems: and all these were by *Cæsar* called by the name of *Druidæ*: These *Druidæ* had the charge and ouersight of al sacrifices both publike and priuate, their function was also to expound and interpret their religion, and to instruct and bring vp children and young men in learning and decipline, for the assemblies and troupes of such youth were much accounted of; to them was committed likewise the disciding of controuersies, the bounding & limitting of mens grounds, & power to punish offendors by death, torments, or otherwise, and if either priuate person or Magistrate offred to withstand or gainsay any of their decrees, or refused to stand to their awarde, they would interdict and forbid him to come to their sacrifices, which amongst that people was the greatest punishment that could bee inflicted: The Druides shunned the communication and company of all men, least they should bee polluted, and no one could haue iustice, or bee honoured and reuerenced according to his place, dignity and deserts, if any of these Druides were against it. *The office of the Druids.*

They had one that was the gouernor and Arch-priest ouer them, who bore the chiefest sway, as head of the whole order, and euer as one of those prouosts or gouernors died, an other was elected in his roome out of those Druides, either by worthinesse of person or plurality of voices. This councel or Senate of Druides assemb-

led at one time of the yeere at Lyons, which is about the middle of France, and there they kept their Sessions for the hearing and determining of all controuersies that were brought before them from al parts of the Country, which kinde of Iudgement, and establishing of lawes and statutes was afterwards receiued amongst al the nobles & commons of France (the superstition beeing first brought out of Britany) and by them called the Parliament, of which I will speake more hereafter. The Druides were exempted from the warres, and had immunity from tribute, and whosoeuer addicted himselfe to that kinde of profession must learne by heart thousands of verses, yea so many as some of them spent twenty yeeres in conning verses without booke, nor was it lawfull for them to commit any thing to writing, that belonged to the knowledge of that science, for that they auoided all meanes that might either bee a helpe vnto their memories, or anywise concerne the authority of that discipline, and also that their idle superstitious rites might not bee laide open to the common people: and yet all other sorts of Gaules and themselues in all other matters, both publike & priuate, vsed at that time the Greeke character: The Druides beleeued and preached the immortality of the soule, & that after her departure out of one body, shee remooued into an other, by which means al feare of death being taken away, they were more hardy and venturous to vndergo al dangers.

They would reason and dispute much of the stars and of their motion, of the magnitude the worlde and sytuation of the earth, and of the naturall causes of things, and power of their prophane gods, they held a position likewise that the world was eternall

and

and that the elements of fire and water preuailed one against an other by turnes: An other sort of religious persons and which were most deuoute of all others, were those they called Equites, and they, when they fell into any dangerous disease, or any other perill of their liues, would offer for the recouery of their health, or auoiding of imminent danger, a humaine sacrifice, which sacrifice must euer bee solemnized by the assistance of some one of the Druides: Some others of that sect had great huge Images made hallow and couered with twigges, into the concauity whereof they would put men aliue, and then set fire about the Image vntill all were consumed away. *The Equites, an other sort of people.*

The punishment inflicted vpon theeues and offenders, they esteemed most gratefull and acceptable to their gods, and all those ancient Gaules held the god *Mercury* in great veneration, as first founder and inuentor of all arts and misteries, the chiefe guide and conductor in all their trauels, and very propitious vnto them in trafficke and trading. All the spoiles they tooke in the warres, they vowed and consecrated vnto *Mars* for their victory obtained, so as in many Cities you might see great heapes of warlike spoiles laide together, and if any one stole any part of the prey to his owne purse, hee was seuerely punished.

The Gaules perswaded themselues that they were the of spring of *Pluto* the god of riches, and therefore they celebrated the beginning of their feasts the night before the feast day, supposing that night to bee consecrated vnto *Dis*: The men suffered not their children once to come into their sights, before they were growne to mans estate, that they were able to manage armes, holding it

vnfitting and absurde, that the sonne while hee is a childe should approach neere the presence of his father: The husbands looke how much money they receiued with their wiues in portion, so much did they adde vnto it out of their owne stocke, and all the increase that came of that coyne, was reserued and kept for him or her that was suruiuer.

Husbands had power to kil their wiues.

The husbands had power and authority of life and death, as well ouer their wiues as ouer their children: and if any mans wife were conuicted of witch-craft or sorcery, she was put to death by her husbands neighbours and friends, either by fire, or by some other greeuous torments: In their funerals, all those things which the deceased person held deere vnto him in his life time, yea the beasts he loued best, were burned with him: and not much before the Country was conquered by *Iulius Cæsar*, their seruants and retainers were burned with their Maisters dead bodies.

In their Cities (which were maruellous wel gouerned) a few of the most worthy and substantialest men amongst them, ruled the rest, hauing at the first one chiefe ruler ouer them, who continued his office for a yeere, and in warres they vsed likewise to appoint one to take the charge and command vpon him of al matters belonging to the warres.

If any priuate person heard any thing spoken by strangers touching the common-wealth, they were to make report thereof to the Magistrates, though some things they might conceale without danger. It was not lawfull for any one to mutter any thing in secret of the common wealth but in publike places, and hee that came last into the councel-house was put to death. If any factious

fellow

fellow raiſed any tumult or mutiny, there was ſent vnto him an officer with a ſword in his hand ready drawne, to proclaime ſilence, and if hee deſiſted not at the ſecond or third proclamation, the officer would curtaile ſo much of his cloake or caſſocke (thereby to put him to diſgrace) as the remnant that was leſt would ſerue him to no purpoſe. The chiefe Magiſtrates had golden maces carried before them, they wore chaines about their neckes and braceletes on their armes. The common people wore ſhort cloakes, and in ſteed of coates a looſe garment ſlit on the one ſide, that would ſcarce couer halfe their buttocks: their wool is very rough, long and ſhaggy, ſo as their caſſockes they called (*Lenæ*) were maruellous rugged and hairy.

They tooke great delight in trimming & dreſſing their haire; They be tal of ſtature and for the moſt part pale of complexion, and their armor and weapons are anſwearable to the proportion of their bodies, for they wore long ſwords hanging at their right ſides, and long ſhields proportionable to their ſpeares, wherewith they might couer their thighes, ſome of them alſo had bowes and were very good archers, but yet they vſed ſhooting more in fowling and birding, then in the warres, and few of them would goe into the field either with ſlings or clubs.

They lay vpon the ground and eate their meate ſitting vpon ſtraw, the ſubſtance of their meate was either milke or fleſh, and eſpecially hogs-fleſh, for they haue ſuch ſtore of ſwine feeding in their fields, and ſo large, ſo ſtrong, and ſo ſwift, that ſtrangers that know not their nature, are as fearefull of them, and in as much daunger as if they were wolues. They haue ſheepe in as great aboundance as ſwine, whereof when they bee fed and

powdred they send many to Rome and diuers other parts of Italy and there sell them.

Their buildings & dwelling houses were made of wood in proportion of shels, becing very large with many spars or rafters. They bee naturally cruell and simple withall, and in the warres more valiant then politike, and much more addicted to follow the warres then husbandry: The French women be exceeding fruitful, in so much as *Gallia Belgica* alone, sent vnto the warres at one voyage, aboue three hundred thousand fighting men: when they haue had any victory they bee wonderfull ioyfull, and as much amazed after an ouerthrow: Their custome was when the battaile was ended and the souldiors departed the field, to cut off the heads of their vanquished foes, and to hange them at there horse neckes, and so to carry them home, and there to sticke them vpon poles, for a spectacle vnto others. Bnt the heads of worthy and renowned souldiors (if any such were slaine) they would season with odors of Cedar-tree, and keepe them for strangers to looke vpon, not suffering them to bee ransommed for their weight in gold: The ancient Country guise was to weare chaines of gold, bracelets and garments spangled with gold.

In their Diuinations their manner was to strike a man (ordained for that purpose) vpon the backe, and then by his impatience and manner of affliction in his death to Iudge of future euents. They had other sorts of humaine sacrifices also, for some they would shoot to death and then hang them vpon gibbets within their Temples, and some of them would make a great huge Image, and put therein men, wood, sheepe and diuers other sorts of cattaile, and so sacrifice them altogether.

The

The Frenchmen by reaſon of their continuall labour, and exerciſe, were wont to bee very macilent, leane and lanck bellyed, for they were ſo carefull to auoyde all pampering and exceſſe, that if any young mans belly did outgrow his girdle, he was openly puniſhed.

The latter cuſtomes of the French.

But at this day the French-men by reaſon of their commerce, conuerſation, and continuall acquaintance with the Romaines, are greatly altered from what they were, and their manners much bettered: for they bee now moſt ardent profeſſors of the true Religion, and all vnder the gouernement of one King. Their marriages be ſolemnized after the Italian rites: they be very ſtudious in all the liberall arts, and in diuinity eſpecially, which is well demonſtrated by the great multitude of Students in the citty of Paris, which is now the moſt famous and renowned Vniuerſitie in all Chriſtendome.

The lawes in France be executed by Magiſtrates, but inſtituted by the kings: their horſmen in time of warres go al in compleat armor, and their footmen in light harneſſe: they haue many good archers that ſhoote well in long bowes, and their bowes be not made of Cornell trees like vnto their bowes in Scythia, and in all the Eaſt countrey, but of Yew, or ſome other hard wood: their Ordinance is caried along with their armies in carts, & they fight more rather in order, one ſeconding another, then in troupes, & with more courage & cruelty, then skil or policy, although their cunning be ſufficient to manage their military buſineſſes. Their Embaſſadors to denounce wars, or treate of peace, they call Heralds, who bee loyall ſubiects to their Soueraign. The French-men be very religious, their Biſhoppes of mighty power and dignitie, and all the Clergie in general of high reuerence & veneration: in their diuine ceremo-

ceremonies they vse much singing, by reason whereof the studie of musicke is in a manner peculiar to that nation: Their fashions in their apparell and shooes be much altered in our age: for (sayth *Sabellicus*) when I was a boy, all the Courtiers and Gentlemen of France (the Clergie only excepted) wore short cloakes with sleeues, that would hardly reach to their mid thighes, pleated from the top to the bottome, and stuffed or quilted about the shoulders. Their shooes were tipped on the snoutes with thin horns, halfe a foote long, such as are pictured in arras and tapestrie: and their bonnets which they called (*Bireta*) were high and sharpe towards the Crowne: but all these auncient fashions be now laid away, and new fangles inuented: for the shooes they now weare be broad-nosed, (like a Beares foot) and narrow heeled, and their garments bee much more loose & long then before they were, reaching down to the calues of their legges, with loose sleeues slit on one side, and laced all ouer with lace of diuers colours, set on lattise-wise: their hats bee for the most part redde and very large, but their bonnets called (*Bireta*) bee much bigger then their ordinary hats, and very vnfitting for their heads; but otherwise, were it not for these vnhandsome hats, no nation could compare with them for neatnesse and gallantnesse in apparell. And now of late yeares their maner of attire is much imitated by the Italians, who do wholly follow the French fashion, manifestly presaging thereby what afterwards came to passe. The women be not so variable & fickle in following euery new fashion, as the men be, but keepe their old fashion still. *Baptista Mantuanus* in his booke intituled *Dionysius*, maketh a description of France to this effect:

of

Of all the parts of th'Vniuerse, faire France is not the least,
A wide, a large, and spatious land, and equall to the best:
It east-ward ioynes to Italy, and west-ward vnto Spaine,
And compassed vpon the South with the huge Ocean maine,
And wholly bounded on the north with fmous riuer Rhine,
With men, beasts, and all sorts of graine this land doth much abound.
The earth is fruitfull, and the ayre is wholsome, sweet, and sound,
Not pestred with such poysonous beasts, as is the Lybian coast,
Nor like the Hyperborean hils still mantled ore with frost:
It is not fryde like Indiaple, with Phœbus scorching beames,
Which barren makes the fattest fields, on whom he spreads his gleams,
Nor is there such extream sharp cold, nor such perpetuall night,
Like Island, and t'e frigid Zone, where Sol scarce shewes his light:
Nor doth their land lye soakt in fennes, like vnto Aegipts soyle,
But temprate heate and moyst doth yeeld ineasse with little toyle.

And a litle after the same Author sayth:

The Gauls are of a fiery mind, and of complexion white,
Which is the cause they were so cald, as diuers Authors write:
Nature beheld the Paphian Queen when she gaue them their hew,
Whereby of colours white and red a perfect vnion grew.
In dancing, playes, and pleasant verse consist their chiefest ioyes,
Most prone they are to banquetting, most prone to Venus *toyes:*
Yet be they zealous towards their God, and for they are free borne,
T'abase themselues with seruitude, their haughty minds do scorne:
No lying, nor hypocrisie can harbor in their breast,
But like free men, so free of speech, all rudenes they detest.
To hunt fish, fowle, the fields, and flouds, and hils they often haunt:
Long wars hath so inured them, no foes their minds can daunt.
Their chiefest delight is barbed horse, with yerking spur to gall,
Bowes speares, sheelds swords, and Brigandines to them are naturall.
By day to suffer heate of Sunne, to watch in fields all night,
To beare huge armor on their backes, amid their foes to fight.
To run through dangers, swords and pikes, t'oppose themselues to death
For king, or kin, or country deare, to spend their deerest breath.

They

They much delight, and therein thinke their honor most doth stand.
Capricorne ruleth in France.
And for the Goate (if stars speake truth) is ruler of their land:
From's influence (if we so may iudge) this is th effect insues,
A wauering heart, vnconstant brest, mind greedy still of newes.

The Parlament of France.

I thinke it not amisse in this place to make some description of the Parlament of France, which is the worthiest commendation, and greatest ornament belonging to the Court of France: by whom, or from whence this court of Parlament was first instituted and deriued I can gather no more certaintie by writers than I haue signified before, that by all likelihood the Druides were the first authours thereof, and that it hath continued euer since, though now much differing from what it then was: for the Parlament (as the Councell of the Druides before) was held yearely at Lyons, at times appointed by the King in this manner:

They assembled thither frõ each seueral city of the Prouince, all such as were skilfull in their lawes and customs, (beeing thereto chosen aforehand) to do equitie and iustice vnto all that would bring their causes before them by way of appeale: but because this institution was at the first vncertaine, and not well setled: the seate of this Court of Parlament was afterwards translated from Lyons, and is now established at Paris, and certaine Iudges appointed to heare, and finally to determine all appeales whatsoeuer: of these Iudges there be foure-score which haue annuall stipends out of the Kings Exchequer, for their better maintenance. They be diuided into foure Courts, and euery Court aboue other, and each hath his proper Presidents, or chiefe Iustices.

In-

In the first Court or Chamber (as they call it) sit foure chiefe Iudges or Presidents, and thirtie Councellors or Assistants, and these heare all complaints, controuersies, and delayes, and set downe what is Law in euery case: and if the matters be light, or lately begun, they end and determine them. In the second and third Court or Chamber, sit in each eighteene, whome they call *Æquati*, as hauing equall authoritie, and these be called Councellers of Inquests & Inquisitions, because they haue the chiefe stroke in Inquisitions and verdicts; and of them, some be lay, and some Clergie-men, and each of these chambers or courts hath foure Presidents: These when they haue set downe their opinions touching any matter in question, some one of the Presidents at certaine times appointed, deliuereth their sentence to the first Court of Parliament, which is there by them so ratified and confirmed, as no one can appeale from it; and he which is found guiltie before them, must pay vnto the Courts three-score pounds of Tours weight; and some are adiudged to pay more, according to the quality of the offence: but if the party so condemned thinke, that his cause was not well vnderstood and discussed, and that he had some iniurie done him, thereby receiuing some losse or hinderance, hee may bring the matter (thus crazed by mis-information) againe into question before the Iudges, but it shall not be heard, vnlesse he pawne and put into their hands, an hundred and twenty pounds to stand to their censure.

The fourth Court is the Court of Requests, and is kept by the Masters of the Kings pallace, or Masters of requests and supplications, and none shall haue their causes heard there, but only the kings seruãts, or such as haue some priuiledges from the King, and they shall not be molested in other

other Courts: of this Court there be onely sixe Iudges, & it is lawfull to appeale from them to the Parlament. If in handling controuersies any great difficulty arise, it must be decided by the assembly of all the Iudges and Councellors of euery Court together, which happeneth oftentimes in matters proposed by the King, touching the gouernment of the Commonwealth: for no law can be throughly established without the consent of this Senate or Parlament-house.

In this Parlament the Peeres of France, and other masters of Requests that be the kings fauorites, may sit as assistants vnto the Iudges, and their places be next vnto the Presidents of the first Court or Chamber: but all matters touching the king, or any of the Peeres be defined and determined by the Peeres themselues, and the Iudges of the first Court.

The 12. Peeres of France. There be twelue chiefe Peers elected out of all the Nobility of France, whereof sixe be spirituall men, & six temporall: the spirituall Peeres be the Bishop of Rhemes, the Bishop of Lavdunum, and the Bishop of Langres, (which be called *Episcopi Duces*, or chiefe Bishops) the Bishop of Beuvois, the Bishop of Noyon, and the Bishop of Challons, (which be *Episcopi Comites*, or secundarie Bishops:) The sixe secular Peeres be the Duke of Burgundie, the D. of Normandie, and the Duke of Aquitania, (which bee chiefe Princes or Arch-dukes) the Duke of Flanders, the Duke of Tholousa, and the Duke of Campania, which be secundary Princes.) These twelue (according to the opinion of *Robertus*) were first instituted by *Charles* the great, who taking them with him into the warres, called them his Peeres, as hauing equall power in assisting of the King, and they were euer present at his coronation, and yeelded obedi-

obedience to no other Court but onely to the King, and his Court of Parliament.

And these be the ancient and later maners of the Gauls and French-men, and their customes most worthie of memorie.

Of Spaine, and of the maners of the Spaniards.

CAP. 23.

SPAINE, the greatest country in Europe, is situated betwixt France and Affricke, and bounded with the Ocean sea, and the Pirenæan hils: It is comparable to any other country, both for fertilitie of soyle, and aboundance of fruites and vines, and so sufficiently stored with all kind of commodities, that be either necessarie or behoofull, as it affordeth great part of her superfluitie to the city of Rome, and all Italy ouer. If you require gold, siluer, or pretious stones there they are in aboundance, if mynes of Iron, and sundry other mettals, you shall find no defect; if wines, it giueth place to none; and as for oyles, it excelleth all other nations of Europe: besides that, they haue such store of salt, as they neuer boyle it, but dig it out of the earth in full perfection. Yea there is no part of their ground (be it neuer so barren) but it yeeldeth increase of one thing or other: the heate of the Sunne is not there so violent as in Affricke, nor be they tossed with such continuall stormes and tempestuous winds, as France is, but there is an equall temperature of the heauens, and wholesomnes of the ayre ouer all

The commendations, and riches of Spain and her bounds

all the Region, it beeing greatly wasted with marine winds, without such foggie mists and infectious exhalations as proceed from fennes and mooriſh grounds. There is great plenty of hempe, flaxe and broome, the pill or skin whereof serueth to tye vp their vines: and it affordeth more vermilion then any other countrie besides. The currents of their riuers be not so swift and violent, as they thereby become hurtfull, but gentle and mild to water and manure their fields and medowes, and the armes of the Ocean sea which adioyne vnto them, affoord great store of fish: and yet for no one thing was Spaine more commended in times past, then for the swiftnesse of their horses, whereof grew this fiction, That the Spaniſh horses were conceiued of the winds.

Spaine taketh her beginning at the Pyrenæan hilles, and winding by *Hercules* pillars, extendeth to the Northerne Ocean, so as all places contained within that compasse, may iustly be said to be of Spaine. The breadth of Spaine, (as *Appianus* writeth) is ten thousand *stadia*, & the length much answerable to the breadth: it ioyneth vnto France only at the Pyrenæan hils, and on al other sides it is inclosed with the sea: it is distinguished and knowne by three names, Tarragon, Bethica, and Lusitania: Tarragon (the chiefe citties whereof were called Pallantia, and Numantia, now called Soria) at the one end ioyneth vnto France, and vnto Bethica and Lusitania at the other: The Mediterranean sea runneth by the South-side thereof, and vpon the North it lyeth opposite to the Ocean: the other two prouinces be diuided by the riuer Anas, so as Bethica (the chiefe citties whereof were Hispalis and Corduba) looketh West-ward into the Atlanticke sea, and into the Mediterranean vpon the South: Lusitania lyeth opposite onely to the

the Ocean, the side of it vnto the Northerne Ocean, and vnto the Western at the end: the city Emerita being once the chiefe Cittie of that Prouince.

Spaine was first called Iberia, of the riuer Iberus, and after that Hesperia, of *Hesperus* the brother of *Atlas*, and lastly, it was named Hispania, of Hispalis now called Sibilia. Their bodies bee very apt to indure both hunger and labour, and their minds euer prepared for death: they bee very sparing and strict both in their diet and euery thing else, and they be much more desirous of warres then of peace. So much, as if warres be wanting abroade, they wil grow to ciuill dissention and home-bred garboiles among themselues: They will suffer torments euen vnto death, rather than reueile a thing committed to their secrecie, hauing more care of their credits, and trust reposed in them, then of their liues. They be maruellous nimble and swift of pace, and of an vnquiet and turbulent disposition: their horses be both speedie and warlike, and their armes more deare vnto them then their bloud. *Spaine why so called.*

They furnish not their tables with daintie and delicate meates, vnlesse vppon festiuall dayes, and they learned of the Romanes (after the second Carthaginian warres) to wash themselues in cold water: but for all this in so many ages as haue passed since their first originall, they neuer had any notable or famous Captaine, that euer atchieued any great Conquest, but *Viriatus* onely, and hee indeed held the Romaines in play some ten yeares with variable successe of fortune.

The women dispatch all businesse both within dores and without, & the men imploy themselues either in wars, or to purloyning & stealing from others: they weare short black garments made of rough woll like goats haire: their shields

or bucklers which they vse for their defence in the warres, be little ones made of nerues and sinewes, which they will weeld with such agilitie, as they auoid all dangers both of darts, arrowes, and hand-blowes. Their darts bee all of Iron and crooked, their helmets of brasse and crested, and their swords of Iron, and as broade as the palme of ones hand; wherewith in a troupe or croude, they will make great slaughter.

They haue a deuise to make Iron very tough and strong for weapons, which is, to beate and hammer it into thinne plates or sheetes, and then to lay those sheetes in the ground so long, till the weakest of the Iron bee rusted away, and none left but what is maruellous pure & strong, and of this they make their swords, and other weapons for the warres, which be so substantiall and good, as neither shield nor helmet can withstand them, but that they kill all before them: and of these swords euery one commonly carrieth two. Those which haue any regiment in the camp, after they haue escaped the conflict on horiebacke, forsake their horses, and helpe the footmen, they will fling their darts a great way from them, & that with great skil, & they will indure the fight a long time, & their bodies be so nimble and quicke, as they can easily fly from their foes, and set vpon them againe as occasion is offered They be so desirous of wars, that for the least cause that is, they will swarme together by troupes, and sing for ioy when they incounter their foes.

In peaceable times they practise singing and dancing; for which exercise they be very light and actiue: towards their enemies and euil persons they practise great cruelty, but to strangers much bounty and humanity: for they bee so forward to intertaine strangers and trauellers, as they will

will euery one ſtriue to exceed other in courteſie, with a kind of emulation, eſteeming thoſe moſt worthy of honor and in greateſt fauour with God, that haue moſt ſtrangers to accompany them: The women weare yron chaines or iewels about their neckes, with crooked or bending creſts, that compaſſe the head from the necke behind ouer the crowne, and ſo hang downe vpon their fore-heads, vnto which they faſten their veiles when they pleaſe to maske their faces, which they account a great ornament vnto thē.

In like manner in ſome part a little ſtrake of a wheele cōpaſſeth their heads, and is bound to the ſinewes in the hinder part of the head, and reacheth downe to the lappes of their eares, waxing, by little and litle, ſharper and narrower towards the top. Some ſhaue off all the haire of the forpart of their heades, and ſome others haue a pillar of a foot long, ſtanding vpright vpon their foreheads, to which they faſten their haire, and then couer it with a blacke cap or bonnet. They feed of diuers ſorts of fleſh, and make drinke of hony, whereof the country hath ſufficient ſtore, and ſuch wines as are wanting in their owne, are brought vnto them out of other countries: and although they bee very neate and cleanly in their diet, yet is it ſtrange to ſee, what a beaſtly and filthy cuſtome they generally obſerue, which is, to waſh their whole bodies, yea and to rub their teeth with vrine, accounting it very good and wholeſome for their bodies. But (to omit nothing that may bring vs to a perfect knowledge and vnderſtanding of the country) all the Region now called Spaine, was heretofore diuided into the further and nearer Spaine; the nearer Spaine is that which is now called Tarragon, extending to the Pyrenæan hils: & the further Spaine by reaſon of the length, is diuided into two Prouinces, Bethica, and Luſitania:

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Spaine also was once diuided into fiue kingdomes, which were, Castile, Arragon, Portugall, Nauarre, and Granata.

Of Lusitania, and of the auncient manners of the Portugals.

CAP. 24.

The bounds of Portugall.

LVSITANIA, a Prouince in the furthermost part of Spaine, and at this day called Portugall, hath Bethica on the South, Tarragon on the East, and the Ocean sea vppon the West and North. It was first called Lusitania, (according to *Pliny*) of *Lusus* the father of *Bacchus*, and *Lysa* his luxurious and dissolute companion.

Of all Spaniards, the Portugals bee most valiant, subtill, actiue and nimble, and through their extraordinarie skill in nauigation haue found out more strange and vnknowne lands, than any people in the world againe: Their shields which they vse in the warres be two foote broade, and made crooked towards the vpper end where they hold their hands, (for other handle they haue none) and these will they vse with such agility, as they will thereby easily auoide both arrowes, darts, and hand-blowes: They haue also short swords or poynards hanging by their sides, and some haue brest-plates made of linnen cloth, and yet but few weare other priuie coats or crested helmets, but onely such as be made of nerues or sinewes.

They be very skilfull in darting, & can cast them a great way from them, they continue the battell long, and by reason of their nimblenes, quicke agility, and lightnesse, they

they will easily flie from their enemie, and againe pursue him, as makes most for their aduantage: foot-men haue their legs harnessed, and euery one a bundle of darts, and some carrie Iauelins pointed or headed with brasse. There be some Portingals dwelling neere the riuer Durius, which are said to liue like vnto the Spartanes: these vse two kind of oyntments, and sulphury or fierie stones to warm them withall, and all cold things are washed. They eate all one kind of meate, which is wholesome, though it be homely: when they sacrifice, they cut not the beast in peeces, but opening his belly, they looke into the bowels or garbage of the oblation, as also into the veines of his side, and by handling of them coniecture of things to come. Another kind of diuination they haue by mens intrals, and especially captiues; in doing whereof they first couer the man ordained for that purpose, with a cassocke, and then the Augur or Southsayer maketh an incision in the bottome of his belly, and by his fall propheseth of future euents, which done, they cutte off the right hands, and offer them to their gods.

Those Portingals which inhabite on hils fare but meanly, they drinke water, and lye vpon the bare ground: They suffer their haire to grow long, and to hang downe about their shoulders dangling like women, and they fight with Myters vpon their heades, in stead of helmets. Their daintiest meate is bucke goates, which they also sacrifice to *Mars*, as they do captiues and horses.

They haue also (in imitation of the Greekes) their Hecatombes, which are sacrifices made with an hundred beasts of all sorts, and (as *Pindarus* is of opinion) they sacrifice and offer euery hundreth thing likewise. They haue their Gymnick playes, (which are so called, for that they be

done by naked men) and these playes are exercised with weapons, horses, plummets of Leade, called the Whirle-about, running and disordered fighting: and sometimes they diuide themselues into parts, and fight one side against another.

These mountainous Lusitanians feede two parts of the yeare vppon Acornes, which when they haue dried and ground into meale, they make bread thereof and so eat it: In stead of wine (wherof those parts are barren) they haue drinke made of barley, and that they euer drinke new, assoone as it is brewed.

When kinsfolke and friends are assembled together to banquet, in stead of oyle they vse butter, and haue seates made in the walles for them to sit in; where euery one taketh his seate according to his worth or grauitie, and euer in their drinking, they vse to sing and dance after musicke; leaping and capering for ioy, as the women in Bœtica do, when they ioyne all their hands together, and so fall a dauncing: Their apparell (for the most part) is black cassockes, which they will wrap about them, and so lye themselues downe to sleepe vppon straw or litter: They eate their meate in earthen platters, as the French men do, and women weare for the most part red garments.

In steade of money they vse thinne plates of siluer, or else exchange and barter one commoditie for another. Those which are condemned to dye, are stoned to death, and Parricides are carried from out the confines of their hilles, or beyond some riuer, and there couered and ouerwhelmed with stones. They contract matrimonie after the manner of the Greekes, and (according to the custome of the Aegyptians) bring those which are sick into the streets, to the end that those which haue beene troubled with the

like

like griefes themſelues, may ſhew them how they were cured. And theſe be the cuſtoms vſed in thoſe mountainous and northerne countries of Spaine.

It is reported, that thoſe Spaniards which inhabite the vtmoſt parts of Portingall, when they be taken priſoners by their enemies, and readie to bee hanged, they will ſing for ioy: That the men there giue dowers to their wiues, and make their ſiſters their heires, who do alſo marry their own brothers. And that they be ſo barbarous and bloudy-minded, that mothers will murther their owne children, and children their parents, rather then that they ſhould fall into the hands of their enemies. They do ſacrifice to a god, whoſe name is vnknowne: when the Moone is in the full, they will watch all night euery one at his owne dore, dancing and skipping all the night long. The women haue as good part of all profits and increaſe as men haue, for they practiſe husbandry, and be obedient and ſeruiceable to men, when they themſelues are with child.

The Spaniards make poyſon of a kind of herbe much like vnto Perſley, which offendeth not vppon a ſodaine, but by litle and litle, and this they alwaies haue in readineſſe for any one that wrongs them, in ſo much as it is ſayd to be proper to the Spaniards to be great poyſoners, and that their cuſtome is alſo to offer themſelues to bee ſlaine and ſacrificed for thoſe to whome they are newly reconciled.

Of England, Scotland, and Ireland, and of many other Ilands, and of the manners and customes of the Inhabitants.

CAP. 25.

England also called great Brittaine.

ENGLAND, otherwise called great Brittaine, is the greatest Iland contained within the bosome of the Ocean: It is in the forme of a triangle, much like vnto the Ile of Sicily, and is wholly imbraced and infolded within the armes of the Ocean, in no part touching, but altogether diuided frō the continent. It was first called Albion, of the white cliffes or rockes that shew the country a far off vnto passengers. Some are of opinion, that after the destruction of Troy by the Greekes, the Troianes (guided by the Oracle of *Pallas*) rigged a nauie, betooke them to the seas, and (arriuing in this Island) fought many battels with the Gyants, which then inhabited the country, destroyed some, expelled the rest, and possessed the soyle themselues. These also (continuing their possession many yeares together) were afterwards driuen thence by the Saxons, a warlike people of Germany, vnder the conduct of *Angla* their Queene. The Inhabitants wholly vanquished and expelled, and their soyle and substance shared amongst souldiers, vtterly to extinguish and roote out all memorie of the former name and nation, they called the country *Anglia*, after the name of *Angla* their guide and gouernesse. Some others are of opinion, that it was called *Anglia*, as beeing an angle or corner of the world.

England once called Albion.

The Saxons once Lords of England.

Anglia why so called.

Vpon

Vpon the North it lieth oppoſite to France and Spaine, and the circuit or vtmoſt bounds of the whole Iſland, is about 1836. Engliſh miles. Their longeſt day conſiſteth of ſeuenteene houres: their nights are light in the Sommer ſeaſon: the eyes of the Inhabitants are gray, their ſtature tall, and their naturall complexions ſo comely, ſo faire and ſo beautifull, as Saint *Gregory* ſeeing by chance certaine Engliſh boies in Rome, and demaunding of what Country they were, ſaid that they might well bee called, *Angli*, their faces and countenances reſembling the Angels, and lamenting that ſuch diuiliſh Idolatry ſhould harbor in ſuch diuine features, he ſhortly after effected, that the faith of Chriſt was planted in the Country. *The compaſſe of England.*

In warre they are vndaunted, and moſt expert Archers, their women bee maruelous comely and beautifull, their common ſort of people rude, barbarous and baſe, their nobility and gentrie, curteous, ciuill and of ſingular humanity. They ſalute one an other with cappe and knee, and incounter the women with kiſſes, leade them into Tauernes and there drinke together, which they deeme no touch to their reputations, if therein bee diſcouered no laſciuious intent.

If they haue warres, they delight not in ſubuerting cities, deſtroying, burning, and conſuming, corne, cattaile or country, but bend their forces wholy to the deſtruction of their enemies, and he that is vanquiſher hath command of all.

England of al other prouinces, was the firſt that imbraced the Chriſtian religion: The country aboundeth with cattaile and wool: wolues it breedeth none, nor noriſheth any that are brought thither, in ſo much that their flockes *England the firſt Chriſtian Iſland.*

may

may feed at liberty without feare or guide. The country is rich in mettals, as lead, copper especially and some siluer, there is also the Magerite or pearle, and the stone Gagates (there called Iette) which burneth in water and is extinguished with oyle. In steed of wine (whereof the land is barren) they vse a kinde of licor which they cal Ale and Beare, and they haue much wines brought them out of other countries.

London the chiefe city.

There bee many villages, borrowes and cities, whereof London is the chiefest of the nation, the Kings seat, and the most famous for trafficke and trading.

The anncient manners of the Britans.

These are their customes and manners they vse in this age, which are much differring from their customes they vsed in the time of *Iulius Cæsar*, for at that time it was not lawfull for them to eate Hare, Hen or Goose, and yet would they norish and keepe them for their pleasures. The people that inhabited the middle part of the country, liued (for the most part) vpon milke, and flesh (beeing vtterly destitute of corne) and cloathed themselues with skinnes. Their faces they would die with woad, to the end that in battaile they might breed a great terror to their enemies: They wore long haire hanging downe about their shoulders, and shaued all parts of their bodies but their heads: one woman would haue tenne or more husbands at one time, and it was lawfull for the brother to enioy his brothers wife, the father the sonnes, and the sonne the fathers, and the children were accounted children to them all: *Strabo* (dissenting from the opinion of *Cæsar*) saith, that the English are farre taller then the Frenchmen, and of a shorter haire: Thicke woods serued them in steed of cities, wherein they builded them cabbines and cottages, harboring themselues and their cattaile

cattaile vnder one roofe. The country is more subiect to raine then snow, and when the weather is faire, the earth is couered sometimes with a blacke clowde, that for the space of foure houres together you shall see no Sunne at high noone.

Scotland the vttermost part of Britan towards the North, is deuided from the other part of the Island onely with a riuer or small arme of the sea. *Scotland deuided from England.*

Not farre distant from Scotland lieth Ireland, the people whereof vse one kinde of habite, in no point differing one from an other. They speake all one language and vse the selfe same customes. They haue nimble wits and are very apt to reuenge, vsing great cruelty in the warres, though otherwise they bee sober and can indure all manner of wants with great facility. They are naturally faire, but nothing curious in their apparel.

The Scots of whom I spake before (as some are of opinion) were so called of the paynting of their bodies, for it was an vsual and auncient custome there (and especially amongst the rudest and barbarous kinde of people) to paint and die their bodies, armes and legs with varnish or vermillion, which custome (if all bee true as is written by ancient authors) was practised by the Britans, especially in time of warre, the more to terrifie the enemy as before is said. *Of Scotland.*

Æneas Siluius saith, that the shortest day in winter there, is not aboue three houres long, and it is a thing worthy the noting to see how poore folkes there stand about the Temples of their gods, begging stones of passengers for them to burne, for the country affoordeth but small store of fuell, and the stones which they craue and get together in this manner, are of a fat and sulphery condition,

condition, and wil burne like coles: *Æneas* saith that hee heard there was a tree in Scotland, that in Antumne whē the leaues were withered, they fell of the tree into a riuer, & by vertue of the water were turned into birds. This tree he saith hee sought for in Scotland, but could not find it, and that lastly it was told him, by some that knew the Country well, that this strange miracle was to be seene in one of the Isles of Orcades.

And thus farre mine Author, concerning the estate of this Island, by which appeareth the little acquaintance both hee and those writers out of which hee frameth this collection had with it, for else would they not so sleightly haue slipt ouer the commendation of so worthy a Country, and therefore I thought it not amisse, in this place to supply their defects with this short addition of mine owne, wherein happely you may perceiue a more liuely description of this our Realme of Great Britany, and the condition of the inhabitants then could well bee expected from meere strangers.

BRITANNIA, sometimes called Albion, the worthiest and renowndst Island of all the world, is in compasse as is said before (according to the opinion of the best writers) about 1836. English miles: It is sytuated in a most milde & temperate clymate, the ayre beeing neither too hot in Sommer, nor too cold in winter, through which temperature it aboundeth with all sorts of graine, fruits and cattaile, that be either necessary or behoueful for mans life: for besides that the Country

is

is wholesome, pleasant and delightsome, there bee such store of ponds, riuers and running waters for fish and foule, such aboundance of forrests and chases for timber and fuel, such large fields & champion grounds for corne and graine, such pastures and meadowes for sheepe and cattaile, such orchards and gardens for pleasure and profit, such hunting and hawking in fields, fluds and forrests, such strong castles, such stately buildings, such goodly cities and walled townes, such beautifull houses of the Nobility disperced in all parts of the country, such large territories, such renowned vniuersities for the aduancement of learning and good letters, such practise of religiõ, such places for pleading, such trafficke and trading, such maintainance of Iustice, such generous dispositions in the nobles, such ciuility amongst citizens, such intercourse amongst the commons, in a word such is the pompe, riches & florishing state of this Realme, vnder the gouernment of our most gratious Prince King *Iames*, that England at this day is so amply stored with natures richest guifts that she is not onely furnished with things sufficient to serue her selfe, but sendeth forth sundry of her superfluous commodities into other countries also, and for al things may iustly bee compared, if not preferred to any country in Christendome: who were the first inhabitants of this Island, and why it was so called, I finde it so diuersly reported that I rather leaue euery man to his opinion, then by setting downe mine owne incurre the censure of ignorance and indiscretion: but howsoeuer, although it hath bin inhabited by sundry nations, and deuided into seuerall Kingdoms, yet doe I not finde that euer it admitted any other forme of gouernment but the Kingly authority only, no not when it was dismembered into many Kingdomes,

but

but that then euery King had a perfect and absolute command ouer his subiects, nor that any King of England, either then, or since it grew into a Monarchy, did euer receiue his authority from any other Prince as his supreme, but that euery King within the limits of his Kingdome was (next vnto God) sole and absolute gouernor, the idle example of King *Iohn* onely excepted, who without consent of his commons, or establishment by act of parliament, forced therevnto by the rebellion of his Nobles aided by the Dolphin of France, resigned his crowne to the Popes Legate, and receiued it againe at his hands, onely to appease the Pope being then his enemy.

To passe ouer the seuerall peoples that haue inhabited this Island, and the times of their continuance, as Britans, Romans, Danes and Saxons, and to come to times more nere vnto vs, for that my purpose is not to wade in vncertaine waters, but briefly to touch the present state and condition of my country, too sleightly slipt ouer by mine author.

William surnamed the Conqueror bastard sonne to *Robert* the sixth Duke of Normandy, and cousin germaine vnto King *Edward* the Confessor by the mothers side, pretending a title vnto this Kingdome by the guift of *Edward* his kinseman, and also by a couenant confirmed by oth betwixt *Harrold* and him, entred this land, slue King *Harrold* in battaile and obtained the crowne by conquest, vpon the fourteenth day of October 1066. Hee alterred the whole state of the country, dispossessed the Inhabitants, and distributed their lands by portions vnto his people that came in with him, he raigned twenty yeeres, eight monthes and sixteene daies, and left the Kingdome to *William* his third sonne, surnamed *William Rufus*, who was slaine

slaine in hunting, after hee had raigned twelue yeeres, eleuen months and eighteene daies, and hauing no issue, left the gouernment to *Henry* his brother, and youngest sonne to *William* the Conqueror.

Henry the first, surnamed *Henry Beuclarke*, raigned fiue and thirty yeeres, foure months and eleuen daies, and dying without issue male, left the crowne vnto *Stephen* Earle *Morton* and of Bologne, sonne to the Earle of Bloys, and *Adela*, *William* Conquerors daughter, and nephew to King *Henry* the first.

Stephen raigned eighteene yeeres, eleuen months and eighteene daies, and *Henry* sonne to *Maude* the Empresse, whose mother was *Maude* Queene of England, wife to King *Henry* the first and daughter to *Margaret* Queene of Scots, who was daughter to *Edward* the sonne of *Edmund*, surnamed *Ironsyde* (by which meanes the Saxon line was againe restored) succeeded in his Kingdome.

Henry the second raigned foure and thirty yeeres, nine months and two daies, and then departing this life left the managing of the estate vnto his third sonne *Richard* surnamed *Richard Ceur de Lyon*.

Richard the first raigned nine yeeres, nine months and two and twenty daies, and dying without issue, his brother *Iohn* (disinheriting *Arthur* and *Eleanor*, the right heires to the crowne, as being the issue of *Ieffrey* Duke of Britan his elder brother, who was fourth sonne to *Henry* the second, and died before his father) tooke vpon him the gouernment. *Iohn* raigned seuenteene yeeres, seuen monthes, and *Henry* his eldest sonne raigned in his steed.

Henry the third raigned sixe and fiftie yeeres, and one month, and left his sonne *Edward* surnamed *Long-shankes* to rule after him.

Edward

Edward the first raigned foure and thirty yeeres, eight monthes and nine daies, and exchanging his Kingdome, for the Kingdome of heauen, left the crowne to his sonne *Edward* of *Carnaruon* so called because hee was borne there.

Edward the second raigned nineteene yeeres, seuen months and sixe daies, and beeing then deposed, the gouernment was committed to *Edward* his sonne.

Edward the third raigned fifty yeeres, foure monthes and seuen daies, and left the Kingdome vnto *Richard* his grand-child, the sonne of *Edward* the *Blacke Prince*, who died before his father.

Richard the second was deposed, when hee had raigned two and twenty yeeres, foureteene weekes and two daies, and *Henry Plantagenet*, sonne to *Iohn* of *Gante* Duke of Lancaster, fourth sonne to *Edward* the third got possession of the crown rather by force then by lawful succession.

Henry the fourth raigned thirteene yeeres, six months, and foure daies, and his sonne *Henry* succeeded him in the Kingdome.

Henry the fifth, whose valor France well knew, raigned nine yeeres, fiue months, and foure and twenty daies, and left the gouernment to his sonne *Henry* likewise.

Henry the sixth raigned eight and thirty yeeres, sixe months and nineteene daies, and *Edward* Earle of March, eldest sonne to *Richard* Duke of Yorke, clayming the crowne by liniall discent, from *Lionel* Duke of *Clarence*, third sonne to *Edward* the third, and elder brother to *Iohn* of *Gante* Duke of Lancaster, succeeded him in the gouernment.

Edward the fourth raigned two and twenty yeeres fiue weekes & one day & left the Kingdom to his son *Edward*.

Edward

Edward the fifth was murthered by *Richard* Duke of Gloceſter, youngeſt ſonne to *Richard* Duke of Yorke, and youngeſt brother to *Edward* the fourth, when hee had raigned onely ten weekes and foure daies.

Richard the third hauing butchered his Nephewes, and vſurped the crowne of England, was ſlaine by *Henry* the Seuenth when hee had raigned two yeeres, two monthes and fiue daies, and left the Crowne vnto the ſaid *Henry*, who was next heire from the houſe of Lancaſter, and married *Elizabeth*, Daughter vnto *Edward* the Fourth, next heire from the houſe of Yorke, by which marriage hee reunited the two long deuided houſes of Yorke and Lancaſter.

Henry the Seuenth, raigned three and twenty yeeres, eight monthes and nineteene daies, and left the Kingdome to *Henry* his Second ſonne, for his eldeſt ſonne *Arthur* died before his father without iſſue.

Henry the Eight, raigned ſeuen and thirty yeeres, ten monthes and one day, and left the charge of the gouernment to *Edward* his ſonne.

Edward the Sixth, raigned ſixe yeeres, fiue monthes and nineteene daies, and Queene *Mary* his eldeſt ſiſter ſucceeded him.

Queene *Mary* raigned fiue yeeres, fiue monthes and two and twenty daies, and her ſiſter Queene *Elizabeth* raigned after her.

Queene *Elizabeth* raigned foure and forty yeeres foure monthes and foureteene daies. Shee was the mirrour of the world for Gouernment and (her ſex conſidered) beyond compare admirable, religious, prudent, magnanimous, mercifull, beloued, euill ſpoken of

by none but onely the wicked, neuer to bee remembred of any true hearted Englishman, but which reioycing for her birth, and sorrowing for her death. Her Virgine life was such, as that (for politique respects) beeing mooued to marry in the first yeere of her reigne, her answere was that that estate liked her best, wherein she then liued with all concluding for satisfaction to her subiects with a *Deus Prouidebit*, God shall prouide an heire for this Kingdome, which blessed bee God therefore, our eyes haue after foure and forty yeeres of her gratious raigne now to our comfort seene. But for your better satisfaction, I will here set downe her words at large as they are penned by Maister *Stow* in his Annals of England.

Stowes *Annal.* Anno *Eliz.* primo.

" AS I haue had good cause, so doe I giue you all my hearty thankes, for the good zeale and louing care you seeme to haue, as well towardes mee, as the whole estate of your Country: your petition, I perceiue, consisteth of three partes, and mine answere to the same shall depend of two.

" And to the first part, I may say vnto you, that from my yeeres of vnderstanding, sith I first had consideration of my selfe, to bee borne a seruitor of almighty God, I happily chose this kinde of life, in the which I yet liue, which I assure you, for my owne part, hath hitherto best contented my selfe, and, I trust, hath beene most acceptable to God. From the which, if either ambition of high estate offered to mee in marriage by the pleasure and appointment of my Prince, whereof I haue some records in this presence (as you our Treasurer well knew) or if the eschewing the danger of mine

mine enemies, or the avoyding of the perrill of death, " whose messinger, or rather a continuall watch-man, the " Princes indignation was no little time daily before mine " eyes, by whose meanes, although I know, or iustly may " suspect, yet I will not now vtter, or if the whole " cause were in my sister her selfe, I will not now burthen " her therewith, because I will not charge the dead: if " any of these, I say, could haue drawne, or diswaded " mee from this kinde of life, I had not now remained " in this estate wherein you see mee, but so constant " haue I alwaies continued in this determination, although " my youth and wordes may seeme to some hardly to " agree together, yet is it most certaine and true, that " at this day I doe stand free from any other meaning, " that either I haue had in times past, or haue at this pre- " sent, with which trade of life I am so throughly acquain- " ted, that I trust in God, who hath hitherto therein " preserued, and led mee by the hand, will not of his good- " nesse suffer mee to goe alone. "

For the other part, the manner of your petition " I doe well like, and take it in verie good part, because " that it is simple, and contayneth no lymitation of " place or person: if it had beene otherwise, I must needs " haue misliked it verie much, and thought it in you a " verie great presumption, beeing vnfitting, and altogi- " ther vnmeete for you to require them that may com- " maunde, or those to appoint, whose partes are to de- " sire, or such to binde and limit, whose duties are to " obey, or to take vpon you to drawe my loue to your " likings, or to frame my will to your fantasie: For " a guerdon constrained, and a guift freely giuen, can "

„ neuer agree together. Neuertheleſſe if any one of
„ you bee in ſuſpect, that whenſoeuer it may pleaſe God
„ to incline my heart to another kinde of life, you may
„ well aſſure your ſelues, my meaning or reſolution is not
„ to doe or determine any thing, wherewith the Realme
„ may, or ſhall, haue iuſt cauſe to bee diſcontented, or com-
„ plaine of impoſed iniurie. And therefore put that
„ cleane out of your heads, and remooue ſuch doubtfull
„ thoughts, for I doe aſſure you, what credit my aſſu-
„ rance may haue with you I cannot tell, but what cre-
„ dit it ſhall deſerue to haue, the ſequell ſhall declare; I
„ will neuer in that matter conclude any thing that ſhal-
„ be preiudiciall to the Realme, for the benefit, weale,
„ good and ſafetie whereof, I will neuer ſhunne to ſpend
„ my life.
„ And whomſoeuer my chance ſhalbe to light vpon,
„ I truſt he ſhalbe ſuch, as ſhalbe as carefull for the Realme,
„ and you, I will not ſay as my ſelfe, becauſe I cannot
„ ſo certainelie determine of any other, but at the leaſt-
„ wiſe, by my good will and deſire, hee ſhalbe ſuch, as
„ ſhalbe as carefull for the preſeruation of the Realme,
„ and you, as my ſelfe. And albeit it might pleaſe Al-
„ mightie GOD to continue mee ſtill in this minde, to
„ liue out of the eſtate of marriage, yet is it not to bee
„ feared, but hee will ſo worke in my heart, and in your
„ wiſdomes, as good prouiſion by his helpe may bee
„ made in conuenient, whereby the Realme ſhall not
„ remaine and ſtand deſtitute of an heire to ſucceed mee,
„ that may bee a fit Gouernour, and peraduenture more
„ beneficiall to the Realme and generality, then ſuch off-
„ ſpring as may come of mee.

For

For though I bee neuer ſo carefull of your well doings, and minde euer ſo to bee, yet may iſſue growe out of kinde, and become perhaps vngratious. And in the end this ſhalbe for mee verie ſufficient, that a marble ſtone ſhall declare, that a maiden Queene hauing raigned and ruled ſuch a long time, liued, and died a virgine.

And heere I end, and take your comming vnto mee in good part, and giue vnto you all eſt-ſomes my hearty thankes, more yet for your zeale and good meaning, then for your petition.

And thus farre Stowe.

THIS good Queene ELIZABETH was the laſt of the Royall iſſue of King *Henry* the eight, ſhee died without any iſſue her ſelfe and left the Kingdome vnto *Iames* King of Scotland, and next heire to the crowne of England.

King *Iames* the firſt of that name ſince the Conqueſt by the death of Queene *Elizabeth*, vnited the two famous Kingdomes of England and Scotland, which had beene long deuided, the crowne of England rightfully and linially deſcending vnto him from *Margueret*, eldeſt daughter to *Henry* the ſeuenth, and *Elizabeth* wife of the ſayd *Henry*, & eldeſt daughter to *Edward* the fourth, which *Margueret* was maried to *Iames* the fourth King of Scotland, who had iſſue *Iames* the fifth, father vnto *Mary* the laſt Queene of Scots, who was mother vnto

Iames the sixth King of Scotland, and of great Britan France and Ireland the first.

To omit Ireland an Island vnder our Kings dominion; the people wherof of late yeeres haue growne to more ciuility, by conuersing with other nations, and to speake something more in perticular of this Island as now it is, wee may deuide the whole Island of Britanny into three partes, that is to say England, Wales and Scotland.

Scotland the North of this Island, hauing for a long time beene a Kingdome of it selfe seuered and distinct from England, is now by this happy vnion (as I said before) made one againe with England, and both of them gouerned by one King and Monarch.

This Country in respect of England is very barren and mountanous, and the Inhabitants, especially the vulgar sort, farre more rude and barbarous: their language in effect is all one with the English, the Northerne Scots excepted, which speake and liue after the Irish fashion, nor is their any difference in their religion, but all causes and controuersies bee there determined by the ciuill law, as in most other Countries, for with our common lawes of England they are little acquainted.

Wales an other part of this Island, and the proper habitation of the Britans, expelled thither out of England by the Englishmen, was gouerned by Princes of their owne bloud vntil the raigne of *Henry* the third, who slue *Lhewellen ap Griffith*, the last Prince of the British race, vnited that Prouince vnto the Kingdome of England, and forced the Inhabitants to sweare fealty and alleagiance vnto *Edward* of *Carnaruan* his eldest sonne, whom hee made Prince of Wales: After the decease of *Edward* the

the first, this title of Prince of Wales lay dormant during all the raigne of *Edward* the Second, and was againe reuiued by *Edward* the Third, who created his sonne *Edward* surnamed the *Blacke Prince*, Duke of Cornwall, Earle of Chester and Prince of Wales, and euer since hath this title beene duely conferred vnto the eldest sons of the Kings of England, for the time being, and now lastly, and but lately by our dread soueraigne Lord King *Iames*, vnto *Henry Fredericke* his eldest son, the hopefull issue of a happie father, borne certes (as euidently appeareth in his minority) to bee a perfect mirror of chiualry, for the aduancement of our country and common wealth, and the subuersion of his enemies.

The Inhabitants of Wales, though they bee much improued, yet do they not equall the English in ciuility, nor their soile in fertility: Their whole Country consisteth of twelue shires (that is to say) Anglesea, Brecknocke, Cardigan, Carmarden, Carnaruon, Denbigh, Flint, Glamorgan, Merionneth, Mongomerry, Pembroke, and Radnor-shire, and foure bishops Seas (to wit) the Bishopricke of Saint Dauids, the Bishoppricke of Landaffe, the Bishopprick of Bangor, and the Bishoppricke of Saint Asaphe. They haue a language peculiar to themselues, yet do they liue vnder the self same lawes the Englishmen do, but for becausse that part of the Island is far remote from London, the Kings seat and chiefe tribunal of Iudgement, where the lawes are executed and pleas heard for all the Realme, and by reason of their different language, the King by his commission maketh one of his nobles his deputy or lieutenant vnder him, to rule in those parts and to see the peace maintained, and Iustice ministred indifferently vnto all. This gouernor is called the Lord president

of Wales, who for the ease and good of the country, associate with one Iudge and diuers Iustices, holdeth there his Tearmes and Sessions for the hearing and determining of causes within Wales and the Marches. This Court is called the Court of the councell of the Marches of Wales, the proceedings whereof are in a mixt manner betwixt our common law, and ciuill law.

England, accounting Cornwall for one, though much differing in language, is deuided into 41. parts, which are called counties or shires, the seuerall names whereof are these following, *viz.*

Berck-shire.
Bedford-shire.
Buckingham-shire.
Bishoppricke of Durham.
Cambridge-shire.
Cornwall.
Cumberland.
Cheshire.
Devon-shire.
Dorcet-shire.
Darby-shire.
Essex.
Gloceſter-shire.
Huntingdon-shire.
Hertford-shire.
Hereford-shire.
Hampt-shire.
Kent.
Lincolne-shire.
Leceſter-shire.
Lancaſter-shire.
Middle-ſex.
Monmoth-shire.
Northumberland-shire.
North-folke.
Northampton-shire.
Nottingham-shire.
Oxford-shire.
Rutland-shire.
Richmond-shire.
Suſſex. *Surrey.*
Suffolke.
Somerſet-shire.
Stafford shire.
Shrop-shire.
Wilt-shire.
Weſtmore-land.
Worceſter-shire.
Warwicke-shire.
Yorke-shire.

Euery

Euery shire is diuided either into Hundreds, Lathes, Rapes, or Wapentakes, and euery of those into sundry parishes, and Constable-weekes, and ouer euery shire is one principall gouernor, called the Lieutenant of the shire, and a Sheriffe to collect money due vnto the King, and to account for the same in the Exchequer; as also to execute his writs and processes: and for the more particular peace of each seuerall part of the country, there be ordained in euery Countie, certaine of the worthiest and wisest sort of Gentlemen, who are called Iustices or conseruators of the peace; vnder whom high Constables, Coroners, petty cõstables, headboroughs, and tything-men haue euery one their seuerall offices.

England moreouer, is diuided into two ecclesiasticall prouinces, which are gouerned by two spirituall persons called Archb. to wit, the Archb. of Canterbury, (who is primate and Metrapolitan of all England,) and the Archb. of Yorke, and vnder these two Archb. are 26. Bishops, that is to say, 22. vnder the Archb. of Canterbury, and 4. vnder the Archbishop of Yorke.

In the Prouince of Canterbury are these Dioceses bounded as followeth.

1 & 2 The Dioceses of Canterbury and Rochester, which haue vnder them all the County of Kent:

3 The Diocese of London, which hath Essex, Middlesex, and a part of Hartford shire.

4 The Diocese of Chitchester, which hath Sussex.

5 The Diocese of Winchester, which hath Hamptshire, Surrey, and the Iles of Wight, Gernsie and Iersey.

6 The Diocese of Salisbury, which hath Wiltshire and Barkshire.

7 The

7 The Dioceſſe of Exceſter, which hath Deuonſhire and Cornwall.

8 The Dioceſſe of Bath and Wels, which hath Somerſetſhire onely.

9 The Dioceſſe of Gloceſter, which hath Gloceſterſhire.

10 The Dioceſſe of Worceſter, which hath Worceſterſhire, and a part of Warwicke ſhire.

11 The Dioceſſe of Hereford, which hath Herefordſhire, and a part of Shropſhire.

12 The Dioceſſe of Couentrie and Liechfield, which hath Staffordſhire, Derbyſhire, and the reſt of Warwickeſhire, with ſome part of Shropſhire.

13 The Dioceſſe of Lincolne, which hath Lincolneſhire, Leiceſterſhire, Huntingtonſhire, Bedfordſhire, Buckinghamſhire, and the reſt of Hartfordſhire.

14 The Dioceſſe of Ely, which hath Cambridgeſhire, and the Ile of Ely.

15 The Dioceſſe of Norwich, which hath Northfolke and Suffolke.

16 The Dioceſſe of Oxford, which hath Oxfordſhire.

17 The Dioceſſe of Peterborow, which hath Northamptonſhire and Rutlandſhire.

18 The Dioceſſe of Briſtow, which hath Dorcetſhire.

And to theſe are added the foure Biſhopprickes of WALES. viz.

19 The Biſhop of S. Dauids.

20 The Biſhop of Landaffe.

21 The Biſhop of Bangor.

22 The Biſhop of S. Aſaph.

In

In the Prouince of Yorke are these foure Dioceſſes comprehended within these limits following. viz.

1 The Dioceſſe of Yorke, which hath Yorkeſhire, and Nottinghamſhire.

2 The Dioceſſe of Weſtcheſter, which hath Cheſſhire, Richmondſhire, a part of Flintſhire, and Denbighſhire in Wales.

3 The Dioceſſe of Dureſme, which hath the Biſhoppricke of Dureſme and Northumberland.

4 The Dioceſſe of Carlile, which hath Cumberland, and Weſtmerland.

And to these are added the Biſhoppricke of Sodor in the Ile Mona.

The whole number of Pariſh Churches, and impropriations in all these ſeueral Dioceſſes are reckened about 131209.

Hauing thus diuided the whole kingdome of England into ſhires and Biſhops ſeas; it reſteth, to ſay ſomething of the Cities and Corporations, whereof there be ſo many, and that ſo goodly and ſo well gouerned, by ſundry Orders of Officers, as I thinke but few countries in Chriſtendome go beyond it: of all which, London the Metrapolitan citty of the Iland, is moſt famous, both for the great concourſe of ſtrangers, that continually flocke thither from all parts of the world: ſome for merchandize, ſome for manners: as alſo for the conueniencie of the place, being ſituated vpon the famous riuer of Thames, beautified with rare & ſumptuous buildings, both of Prince and Peeres: (who for the moſt part keepe their reſiance in or neare vnto the ſame,

as

as being the only place of Parlament, and holding of pleas for the whole Realme.) And for the great multitude of Students and practitioners in the lawes, which there keepe their Termes of pleading foure times in the yeare, which set together, is about one quarter, during which time the Iudges and all other Courts keepe their Courts and Sessions, and at other times is vacation and ceasing from execution of the lawes: These Iudges, Sergeants, and other Students and practitioners of all sorts haue their lodgings, and dyets in 14. seuerall houses, whereof two are only for Iudges and Sergeants, and are therefore called the Sergeants Innes: the next foure are the foure famous houses of Innes of Court, the onely receptacle of Gentlemen, students and Councellors, & the other eight be inferior houses to the Innes of Court, furnished with Atturneys, Solicitors, and young Gentlemen and Clerkes, that are to liue and study there for a space as probationers, before they be thought fit to be admitted to the Innes of Court, which eight houses be called the Innes of Chancery.

This citty and suburbes is diuided into sixe and twenty wards, and about an hundred and twenty Parishes: The chiefest Magistrate there vnder the King, is the Lord Maior, vnder whome are diuers inferior Officers ouer euery seuerall company and ward, who do all of them attend the Maior when he takes his oath in such seemely maner, as he that beholds their stately Pageants and deuises, their passage by water to Westminster and backe againe: their going to Paules, the infinit number of attendants of Aldermen, and all sorts of people: their rare and costly banquets, and all their forme of gouernement, surely I suppose, he will hold opinion, that no citty of the world hath the like.

This

This superficiall commendation of this renowned citty of London shall suffice for all: and therefore I will passe ouer the rest in silence, for that there is no one thing worthy memorie in any cittie or towne of the whole Realme, that the like or better is not to bee found in the citty of London: the Vniuersities onely excepted, which are the nurse-gardens, and Seminaries of all good arts and sciences. And of these there be two, Oxford and Cambridge, which consisting of sundry Colledges and Hals erected and founded by godly and deuout founders and benefactors, and endowed with large rents, and reuenewes, for the maintenance of poore schollers, who are there maintained, and instructed in learning of all sorts: and beeing next vnto London, the two VVorthies of our kingdome, and in truth the most famous Vniuersities in Christendome. I thinke it not amisse (omitting to speake any thing of the cittizens and townsmen, or the diuided gouernement betwixt them & the Vniuersities) to recite in particular the names of the Colledges and Hals in both Vniuersities, their founders & benefactors, and the times of their seuerall foundations.

First therfore of Oxford, (without addition of superiority, for that (as the Prouerbe is) *As proud goes behind as before*:) there be contained in that Vniuersitie, (besides nine hals, *viz.* Gloceſter hall, Broad-gate, S. Mary hall, Albaine hall, VVhite hall, New Inne, Edmund hall, Hart hall, and Magdalin hall; which differ from the Colledges, for that the Colledges haue lands to maintaine their Societies, which the hals in Oxford do want; and therefore though al scholer-like exercises bee there practised as well as in the Colledges, yet in respect of the want of maintainance they do in part resemble the *Ins* in court) sixteene Colledges, that is to say:

1. Vni-

1 Vniuersitie Colledge founded by *Alured* king of the Saxons, in the yeare of our Lord, 872.

2 Baylyoll Colledge founded by *Iohn Baylyoll*, king of the Scots, in the yeare of our Lord, 1263.

3 Martin Colledge, founded by *Walter Martin*, bish. of Rochester, in the yeare of our Lord, 1273.

4 Excester Colledge, and Hart hall founded by *Staphelin* bishop of Excester, in the yeare of our Lord, 1316. which said Colledge was much augmented by Sir *VVillia Peeter*, Secretary to king *Henry* the eight, in the yeare of our Lord, 1566.

5 Oriall Colledge, founded by *Adam Browne*, brought vp in the Vniuersity of Oxford by king *Edward* the second, in the yeare of our Lord, 1323.

6 Queenes Colledge, founded by *Robert Egleſſield*, Chaplin to *Philippe*, king *Edward* the thirds wife, in the yeare of our Lord, 1349.

7 New Colledge, founded by *Willyam VVicham* bishop of VVincheſter, in the yeare of our Lord, 1375.

8 Lincolne Colledge, founded by *Richard Flemming*, Bishop of Lincolne, and increased by *Thomas Rotheram*, Bishop of the same Dioceſſe, in the yeare of our Lord, 1420.

9 All Soules Colledge, founded by *Henry Chechelſey*, Archbishop of Canterbury, in the yere of our Lord, 1437.

10 Magdalin Colledge, and Magdalin Hall, founded by *VVillyam VVainflet*, Bishop of Wincheſter, and Chancelor of England, in the yeare of our Lord, 1456.

11 Brazen-noſe Colledge, founded by *VVillyam Smith*, Bishop of Lincolne, in the yeare of our Lord, 1513 and lately increased by Doctor *Nowell*, Deane of Paules.

12 Corpus Christi Colledge, founded by *Richard Fox* Bishop

Bishop of Winchester, in the yeare of our Lord, 1516.

13 Christs Church, founded by Cardinall *Wolsey*, in the yeare of our Lord, 1526. and indowed with lands by king *Henry* the eight.

14 S. Iohns Colledge, founded by Sir *Thomas White*, Maior of London, in the yeare of our Lord, 1557.

15 Trinity Colledge, founded by Sir *Thomas Pope* Knight, in the yeare of our Lord, 1566.

16 Iesus Colledge, founded by *Hugh Price*, Doctor of the ciuill Law.

There is another Colledge now in building, the foundation wherof is alreadie laid by M. *Waddam* of Merryfield in Somersetshire.

CAmbridge was first a common schoole, founded by *Sigebert*, king of the East English, in the yeare of our Lord God, 637. since which time it hath beene so increased and augmented, that at this day it is equall to Oxford: it consisteth (reckoning *Michaell* house, and Kings hall for two, which haue beene since added to Trinity Colledge) of eighteene Halles & Colledges, the Halls hauing lands belonging to them as well as the Colledges: for there is no difference there betwixt Halles and Colledges, but in name onely, sauing that the Colledges haue more lands then the Hals, and therefore maintaine more Schollers then the hals do: the names of the houses, and by whome and when they were founded and augmented, is as followeth:

1 Peter-house, founded by *Hugh* Bishop of Ely, in the yeare of our Lord, 1280.

2 Michaell-house, founded by Sir *Henry Stanton* Knight, one of the Iudges of the common Bench, in the yeare of our Lord, 1324.

3 Trin-

3 Trinity hall, founded by *William Bateman*, in the yeare of our Lord, 1354.

4 Corpus Christi Colledge, founded by *Iohn* of Gaunt, Duke of Lancaster, in the yeare of our Lord God, 1344.

5 Clare hall, was first called Scholer hall, and afterwards the Vniuersitie hall, and being burnt with fire, was afterwards re-edified by *Elizabeth*, daughter of *Gilbert Clare*, Earle of Leicester, in the yeare of our Lord God, 1326. and by her called Clare hall.

6 Pembroke hal founded by *Mary* Countesse of Pembroke, in the yeare of our Lord, 1343.

7 Kings hall, repaired by king *Edward* the third, in the yeare of our Lord, 1376.

8 Kings Colledge, founded by king *Henry* the sixt, in the yeare of our Lord, 1441.

9 Queenes Colledge, founded by *Margaret* wife to king *Henry* the sixt, and finished by *Elizabeth*, wife to K. *Edward* the fourth, in the yeare of our Lord God, 1448.

10 Katherine hall, founded by Doctor *Woodlabe* Prouost of Kings Colledge in Cambridge, in the yeare of our Lord, 1459.

11 Iesus Colledge, founded by *Iohn Alcocke*, Bishop of Ely, in the yeare of our Lord, 1504.

12 Christs Colledge, founded by Queene *Margaret*, Grandmother to King *Henry* the eight.

13 Saint Iohns Colledge, founded by the sayd Queene *Margaret*, in the yeare of our Lord God, 1506.

14 *Magdalin* Colledge, founded by the Lord *Audley*, in the yeare of our Lord, 1509. and enlarged by Sir *Christopher Wrey*, Lord chiefe Iustice of England.

15 Tri-

15 Trinity Colledge founded by k. *Henry* the 8. for the inlarging whereof he added thereunto Michael house and Kings hall, and made therof one Colledge in the yeare of our Lord, 1546. so as now the names of Michaell house, and kings hall is almost worne out of memorie.

16 Gonvel and Caius Colledge, first founded by one *Gonvell*, about the yeare of our Lord, 1348. and perfected by *Iohn Caius* Doctor of Phisicke, and by him called Gonuell and Caius Colledge, in the yeare of our Lord, 1557.

17 Emanuell Colledge, founded by Sir *Walter Mildmay*, in the yeare of our Lord, 1588.

18 Sidney-Sussex Colledge, founded by *Francis Sidney*, Countesse of Sussex, for the erecting whereof she bequeathed at her death fiue thousand pounds, it was begun in the yeare of our Lord, 1597.

Now hauing thus farre spoken of the Country in particular, it resteth to say something with like breuity of the seuerall sorts of people that inhabite the same, their proceedings in courses of law, as well spirituall as temporall, and their seuerall Courts. The whole number of English men may therefore be diuided into these foure ranckes or degrees of people, that is to say, Gentlemen or Noblemen, Cittizens, Yeomen, and artificers or labourers.

Of Gentlemen or Nobility there be two sorts, to wit, the king himselfe, the Prince, Dukes, Marquesses, Earles, Vicounts and Barons. And this sort of Gentlemen are called *Nobilitas maior*, and the second sort of Gentlemen or Nobility, which are also called *nobilitas minor*, consisteth of Knights, Esquires, and priuat Gentlemen, into which ranke of gentry are added Students of the lawes and schollers in the Vniuersities: next vnto the Gentry are cittizens whose fame and authority (for the most part) extendeth no

further than their owne cities and boroughes wherin they liue, and beare rule, sauing that some few of them haue voices in our high Senate of Parlament: The third order or degree are the Yeomanrie, which are men that liue in the country vppon competent liuings of their owne, haue seruants to do their businesse for them, serue vpon Iuries and Inquests, and haue generally more employment in the gouernement of the common-wealth, then citizens haue. And the last and lowest sort of our people are artificers or labourers, which though they be rude and base in respect of our gentry, yet are they much improoued and bettered by conuersing with Gentlemen, cittizens, and yeomen: so as if those authors were now liuing, that haue written so contemptuously of all estates of our people vnder the degree of gentry, and saw the ciuilitie now generally practised amongst most of vs, they would not for some few of the rascalitie, censure and condemne all as base and ignoble.

All these seuerall sorts and degrees of people in our kingdome, may more briefly bee deuided into two Orders or ranckes, that is to say, the Nobilitie and the Commons: vnder the title of Nobilitie are comprehended all the *Nobilitas maior*, together with the Bishops that haue place in the vpper house of Parlament: and by the commons are meant the *nobilitas minor*, cittizens, yeomen, and labourers, who by common consent elect from amongst them Knights and Burgesses to possesse the lower house of Parlament, who haue their voices there in the name of the whole multitude of commons, for the making and establishing of lawes, ordonances, and statutes.

The Parlament therfore is the highest & most absolute Sessions or iudiciall Senate in the whole kingdome, consisting

siſting of the King himſelfe: and the Lords ſpirituall and temporall in their own perſons, which is the higher houſe, and the whole body of the commons repreſented by the Knights and Burgeſſes lawfully elected, and thoſe are called the lower houſe.

In this high Court of Parlament are ſuch new lawes made and ordained, and ſuch old ſtatutes abrogated and annihilated in part or in all, as are agreed vppon by conſent of both houſes, and confirmed by the King, ſo as whatſoeuer is there decreed and conſtituted, is inuiolably to be obſerued, as eſtabliſhed by the generall aſſembly of the whole kingdome.

There be three manner of wayes by one cuſtome of England, whereby definitiue iudgements are giuen, by act of Parlament, by battell, and by great aſſiſe. The manner of giuing Iudgement in the Parlament in matters depending betwixt Prince and ſubiect, or partie and party, concerning lands and inheritances, is by preferring of billes into the houſes of Parlament, and by the allowance or diſallowance thereof: but ſuch billes are ſeldome receiued, for that the Parlament is chiefly ſummoned and aſſembled, for the ſetling and eſtabliſhing of matters for the good of the King and common-wealth, & not to buſie themſelues in priuate quarrels.

The triall by battell likewiſe, though it bee not vtterly abrogated, and altogether annihilated, yet is it quite growne out of vſe at this day.

So as the moſt vſuall manner of Iudgement, is by the verdict of twelue men, lawfully impaneled and ſworne to giue a true verdict concerning the matter in queſtion, be it for life or land, or any thing tending to the hurt or good of any ſubiect whatſoeuer.

These twelue men ought to be *Legales homines*, as wee terme them, that is, men of good quality, fame, and abilitie, and they are to giue their verdict according to their euidence, before a lawfull Iudge, in their Sessions, at termes and times vsually appointed for those purposes. And for that there be many suites of diuers natures, therefore bee the trials therof in diuers courts and before diuers Iudges, whereof the chiefest bench or tribunall seate of Iudgement is the Kings bench; so called, for that the Kings of England haue sat there themselues in person, and this Court is chiefly for pleas of the Crowne, the Iudges whereof bee called Iustices of the Kings bench, and they be commonly foure or fiue in number, whereof one is head, and therfore called the Lord chiefe Iustice of the Kings bench, and by that place he is also Lord Chiefe Iustice of England.

Next vnto the Kings bench, is the Court of Common pleas, which is for all matters touching lands and contracts betwixt partie and partie: and of this Court be likewise foure or fiue Iudges, the chiefest whereof is called the Lord chiefe Iustice of the Common pleas, and this court may well be called the Common pleas, as being the chiefest place for the exercise of the Common law. And there may none plead at the Common pleas barre, but Sergeants at the law onely; wheras in all other Courts, councellors that be called to the barre may plead their Clyents causes, as well as Sergeants.

The third Court for practise of the common law, is the Exchequer, where all causes are heard that belong to the Kings Treasury. The Iudges of this Court are the Lord high Treasurer of England, the Chancelor of the Exchequer, the Lord chiefe Baron, and three or foure other Barons, which be called Barons of the Exchequer.

Besides

Besides these three Courts of the common law, and the court of the Councell for the Marches of Wales, whereof I haue spoken before, there is a Court for the North part of England, which is likewise called the Councell, hauing a President, Iustices and assistants, as in the Councell of Wales, and the same forme of proceeding. And for the more ease and quiet of the subiect, the King by his commission sendeth the Iudges and Barons of the Exchequer, twise a yeare into euery seuerall County of the countrie, as well to see the lawes executed against malefactors, as for the triall and determining of causes depending betwixt partie and party.

These two Sessions are vsually called the Assises or Goale-deliuery, and their manner of proceedings, is by Iurors who are to giue their verdicts according to euidēce.

And for because the time of these Iudges commission, is ouer short to determine all matters, that may arise in halfe a yeare, the Iustices of peace in their seuerall Counties, haue their Sessions likewise, which be kept foure times in the yeare, and be therefore called the quarter Sessions; in which Sessions are heard and determined all pettie causes, for the more ease of the Iudges in their circuits.

And for the better maintenance of peace in euery part of the Realm, there be diuers other petty Courts, as county Courts, hundred Courts, towne Courts, Leets, Court Barons, and such like: all which hold plea according to the course of the common law.

Next vnto these Courts of common law is the Court of Star-chamber, which is the court of the kings Councell: & therin sit as Iudges the L. Chancelor as chiefe, the L. Treasurer, and the rest of the priuy Councel both spirituall and tēporall, together with the chiefe Iustices of both benches.

And in this court be censured all criminall causes, as periurie, forgerie, cousenage, ryots, maintenance, and such like. The court of Wards and Liueries is next, which is a court of no long continuance, being first ordained by *Henry* the 8. the matters that are determinable in that court, are as touching wards and wardships: and the Iudges are the Master of the wards and liueries, the Atturney of the court of wards, and other officers and assistants.

Then is there the Admirals court, which is only for punishment of misdemeanors done at sea, the Iudges of which court be the Lord high Admirall of England, and a Iudge, with other officers.

The Duchie court, which is a court for the determining of matters depending within the Duchy of Lancaster, wherein be Iudges, the Chancelor of the Duchie, and the Atturney.

And a late erected court called the court of the Queens reuenues, for the deciding of controuersies amongst the Queenes tenants.

Next vnto these, are the courts of Equity, which are, the Chancery, and the court of Requests. The court of Chancery, which is commonly called the court of conscience, is chiefly for the mitigation of the rigor of the cõmon lawe, wherein the Lord high Chancelor of England is chiefest Iudge and moderator, to whom are ioyned as assistants, the M. of the Rolles, and certaine graue Doctors of the ciuill law, which are vsually called Masters of the Chancery.

The court of Requests is much like to the Chancery, and is chiefly for the kings seruants: the Iudges wherof, are the Masters of Requests, which bee alwaies reuerent men, and well seen in the ciuill law: and one of them is euer attendant on the King to receiue supplications, and to answer them

them according to the Kings pleasure.

Hauing thus passed ouer the seueral courts of common law, the courts of Equity, and those which are of a mixt nature, betwixt the common & ciuill law, I wil only name the spirituall courts, the chiefest whereof are these:

The first and most principal, is the conuocation of the clergy, which is a Synod of the chiefest of the Clergie of the whole Realme, held only in Parlament time, in a place called the Conuocation house, where cannons are ordained for church-gouernment. And this court may be called a generall Councell: next vnto which are the particular Synods of both Prouinces, Canterbury and York, and are called prouinciall Synods. Then is there the Archb. of Cāterburies court, called the Arches: the court of Audience: the Prerogatiue court: the court of Faculties: & the court of Peculiars; with many other courts in each seuerall Dioces. In all which courts, what matters are there handled, their Iudges and assistants, and all their whole manner of proceedings, I leaue to the report of such, as are better acquainted in those courts.

And thus much may suffice for the present estate of our country, as it is now in the ninth yeare of the raigne of our dread Soueraign Lord, K. Iames *the first, whome God graunt long to rule and raigne ouer vs.*

OF IRELAND.

HIBERNIA, an Iland bordering vpon Brittaine on the North and West side, and much about halfe as big as Brittaine, was so called (according to some) *ab hyberno tempore*, that is to say, of the winter season. The ground there is so exceeding rancke, and the grasse so pleasant and delicious withall, that their beasts in Sommer time will

kill themselues with feeding and superfluosly grazing, if they be not driuen from pasture some part of the day.

This Island breedeth neither spider nor toade, nor any other venimous or infectious creature, nor will any liue that are brought thither out of other Countries, but dye instantly as soone as they do but touch this Countries soyle.

Bees there be none, the aire is very temperate and the earth fruitfull, and yet be the people exceeding barbarous, vnciuill, and cruell. For those which prooue vanquishers in their battels, swill and drinke vp the bloud of their slaine enemies, and then defile and gore their owne faces with it. And whether they do right or wrong, it is all one vnto them.

When a woman is deliuered of a male child, the first meate she giueth him, shee putteth into his mouth with her husbands sword point, signifying by that manner of feeding, (and also praying after her countrey fashion) that the child may dye no other death, but in the field amongst his enemies. Their greatest gallants adorne the hilts and pummels of their swords, with beasts teeth, which bee as white as Iuorie, and brought thither out of other countreys. And their chiefest delight and greatest glorie is to be souldiers.

Those which inhabite the hilly and mountainous part of the countrie, liue vppon milke and apples, and are more giuen to hunting and sporting, then to husbandrie. The Sea betwixt England and Ireland is very raging, vnquiet, and troublesome all the yeare long, and (but in summer) hardly nauigable: Yet do they sayle ouer it in boates or whirries made of Ozier twigs, and couered with Oxe hides or buffe skins: they abstaine from meate all the while they

are

are vpon the seas. And this sea (according to the opinion of the best writers) is in breadth one hundred and twenty Englisn miles. The inhabitants of the Ile of Sillura, retaine as yet their old customes and course of life, money they haue none, nor no marketting, but giue and take one of an other, furnishing themselues rather by exchanging one thing for an other, then by buying and selling: They beleeue in the gods, and aswell women as men, bee very skilful in predictions and sooth-saying. *Sillura.*

Those which possesse the Iles called Eubudes (whereof there be fiue) liue altogether on milke and fish, not caring for corne nor any kinde of fruites. These Islands are seperated one from an other onely by a little riuer, and are all vnder the gouernment of one King, who possesseth nothing in priuate to himselfe, but occupieth all in commune with his subiects. *The Iſl. s called Eubudes.*

Their lawes inforce him to equity and right, and least coueteousnesse should diuert him from truth, hee learneth Iustice through pouerty, as being maintained at the publike charge, without hauing any thing proper to himselfe, no not so much as a wife, in so much as enioying the company of women by turnes with his subiects, hee is vtterly depriued of all hope of issue, that hee may iustly say are his owne.

The vtmost Island in the British seas is Thyle, wherein, in the Sommer solstice, when the Sunne is in Cancer, there is almost no night, and as little day in the winter solstice: The Inhabitants in the beginning of the spring liue amongst their cattaile with herbes and milke, and in winter with fruites of trees, for the Island yeeldeth great store of apples: They haue certaine mariages, but enioy their women in commune like the Inhabitants of the Eubudes. *The Iſland called Thyle now called Iſland.*

There-

There bee other Islands also in the Mediterranean sea towards the West, which of the Greekes bee called Gymnesiæ, because the people thereof goe naked, but of the Romans, and by the Inhabitants themselues, they are called Baleares, of slinging or casting of stones, because they bee more expert in that excercise, then any other people. The biggest of these Islands, is the greatest Island that is excepting seuen, which are Sicilia, Sardinia, Creta, Eubæa, Cyprus, Corsica and Lesbos: It is distant from Iberia now called Spaine one daies sayling.

The Gymnesiæ or Baleares.

The lesser of them lieth more East-ward, and aboundeth with all kinde of cattaile, and especially mules, which bee greater then other country mules, and will bray lowder: both of these Islands are fertile and fruitfull, and well repleniſhed with people. They bee very greedy of wine (whereof their country yeeldeth none) and in steed of oyle (which is also wanting) they anoint their bodies with swines grease, and masticke mingled together. Women there are in farre more estimation then men, in so much as if a woman bee taken prisoner, they will ransome her with three or foure men.

Their dwellings are in hollow caues, made in steepe rockes, which are their onely couering and defence for their bodies: And they are so farre out of loue with gold and siluer, as they forbid it to bee brought into their Island, supposing that by wanting money, they are in security from all plots of treason: And therefore at such time as they serued in the Carthaginian warres, they brought home nothing with them, but wine and women, which they bought with the money they receiued for pay. Their manner of marriages are both strange and prodigious, for all the brides family and friends that are present

at

at the nuptials, lie with her one after an other according to their age, and the bride-groome last of all: the forme of burials also is proper to themselues, and different from all other people, for they dismember and cut the dead bodie into small peeces, and put them into a vessel and so couer the vessel with stones.

Their weapons are euery one a sling, and there budgets to put stones in, the one hee hangeth about his necke, an other hee guirdeth about his waste, and the third hee carrieth in his hand, their stones are bigger then other men are well able to throw, and yet will throw them so strongly that they flie with such violence as if they were shot out of a peece: And with these stones when they assault any citty, will they wound and kill their enemies that gard and defend the walles and bulwarkes of the cittie, and breake their shields and helmets, and all other kinde of armor: and they will leuell so rightly, as they will verie seldome misse the marke they aime at, for they bee trained vp in this kinde of excercise from their childhood, and therevnto constrained by their mothers, who will set a peece of bread vpon a stake for them to throw at, and giue them nothing to eate, before they haue stroke the bread off the stake with a stone.

Now hauing entred into the relation of Islands, opportunitie is offered to speake somewhat of a new found Island sytuated in the South part of the Ocean sea, and of the strange things that are reported to bee in that Island, as also of the cause and manner of the finding thereof, which was thus.

Of the Island found out by Iambolus.

One *Iambolus* being in his youth trained vp as a scholler, after the death of his father (who was a merchant) betooke himselfe to merchandize, and sayling into Arabia for

for ſpices, he with all his partners were ſurpriſed and taken by Pyrats and Robbers, and one of his fellowes and himſelfe beeing by thoſe theeues ſet into the fields to keepe ſheepe, were afterwards found and taken away by certaine maritime Æthiopians, and by them carried ouer into Aethiopia, where (for becauſe they were ſtrangers) they were aſſigned to bee a ſacrifice and expiation to the gods of that Country, for thoſe Aethiopians which liued vpon the ſea coaſt, had an ancient cuſtome of ſixe hundred yeares continuance, which they receiued by Oracle from their gods, to expiate and make ſatisfaction to their gods with two men: the manner whereof was this: They had a little barke or boate, prouided for that purpoſe, that was able to brooke the ſeas, and which two men were able to gouerne: and into this veſſel they put *Iambolus* and his companion, and victuals for ſixe monthes; commanding them that (according to their Oracle) they ſhould direct their ſhip and ſaile South-ward, and that then they ſhould attaine to a fortunate Iſland, the people whereof were maruelous curteous and ciuil & floriſhed in great felicity: Into which Iſland if they arriued in ſafety, their owne Country ſhould for ſix hundred yeeres after enioy perfect peace and happineſſe: But if (through the terror or tedioufneſſe of the ſeas) they diuerted their courſe, that then (as impious and wicked varlets) they were cauſers of great calamities that ſhould fall vpon their region.

This done and the boate lanched out, thoſe maritime Aethiopians are ſaid to keepe that day holy, and to doe ſacrifice to the ſeas, praying for their good ſucceſſe, and that their expiation, may take good effect: When *Iambolus* and his companion were thus committed to the mercy

mercy of the sea, and had beene long tossed in stormes and tempests, after foure monthes sayling, they arriued into an Island in forme round, and in compasse about fiue thousand stadia, into which when they were entred, some of the Inhabitants came to meete them, and some others running towards them (being greatly amazed, and wondering at the comming of strangers into their Island) receiued them very curteously, and bountifully offered them such things as their country afforded.

The Inhabitants of that Island, are nothing like to vs, either in stature or manners, for though they carry the same proportion of body and members, yet bee they farre taller then wee are, the most of them being aboue foure cubits hie, and notwithstanding their exceeding height, their bones bee not solid like ours, but flexible like nerues or sinewes, by which meanes they exceed vs in agility and nimblenesse of body, and they are so strong withal, as what euer they grasp with their hands can hardly bee wrested from them. They be a very beautiful, comely and well featured people, and their skinnes so smooth and so slike, as you can hardly perceiue any wrinkle or haire vpon any part of their bodies.

The hollowneſſe of their eares is much wider then ours, and their tongues as farre different, for nature (assisted with their ingenious wits and dispositions) hath indued them with this extraordinary priuiledge, that their tongues are naturally so cleft and deuided from the roote to the tip, as they seeme to haue euery one two tongues, by which meanes they doe not onely speake a humaine and intelligible voice, but they can truely imitate the chirping and singing of diuers birdes likewise, and that which is more strange, they will talke and confer

conferre with two seuerall persons, of seuerall matters, at one and the selfe same time, the one part of the tongue speaking and giuing answere vnto one, and the other part to the other: The ayre is there very pure and wholesome all the yeere long (according to the saying of the poet, that apples, peares and grapes will rotte and corrupt vpon the trees and vines) and the daies and nights are euer of an equall length, and when the Sunne is directly ouer their heads, there is no shadow of any thing towards the South.

All the people of one stocke or kindred liue together, so as they exceed not the number of foure hundred: their chiefest abode is in the fields, for the earth naturally produceth great store of fruits, without tillage or trauell, in so much as through the vertue and quality of the Island, and temperature of the aire, they haue more then they are able to spend.

There be a kinde of reeds growing in that Island, which beare great store of fruite like vnto white vetches, the fruite of these reedes they gather and sprinkle with warme water, and then euery graine will bee as bigge as a Doues egge, which they afterwards grinde or beate into meale, and make thereof a kinde of bread, which in taste is most pleasant and delicious.

There bee many great springs, and fountaines of water, whereof some bee hot and serue for bathes, and to cure diseases, and some cold, and withall maruelous sweete and very phisicall likewise.

They be a people very industrious and greedy of learning, and especially of Astrology: Their letters which they vse in sence and signification, are eight and twentie, but their carecters are but seuen in number, for euery

caracter

caractar hath foure seuerall significations or interpretations, and they write not from the left hand towards the right, as wee doe, but beginne at the top and write downewards.

They be very long of life, the most of them liuing the full age of a hundred and fifty yeeres, and (for the most part) without any sickneſſe at all: and if any hap to fall either into an ague or any other infirmity of body, they are compelled by their law to die forth-with: They are also appointed how long they shall liue, which age when they haue accomplished, they willingly procure their owne deathes, some by one meanes and some by an other: There is an herbe in that countrie, vpon which if any one lay his body, hee falleth into a sweete and delectable slumber, and in that sheepe departeth his life without paine.

They haue a time prefixed how long to liue.

An admirable herbe.

Mariages they haue none, but women bee there common to all, & children equally loued of al and brought vp in common amongst al, so as no man can say, this is my wife, or this is my child: yet oftentimes they take the children from their nurses, least mothers should afterwards reknowledge their owne fonnes: through which community it happeneth that (being voide of ambition and affectation, or curious desire of that which nature denieth them) they liue quietly, and peaceably without sedition or dissention. There bee also in that Island certaine beasts, which though they bee little of body, yet in respect of their nature and vertue of their bloud, they bee most rare and admirab, they bee of a round body like vnto a Tortoise or Seacrable, and haue two lines crossing their middle, vpon euery end whereof standeth an eare and an eye, so as they heare with foure eares and see with foure

A rare beast.

foure eyes, and yet haue but one belly or paunch that receiueth their meate, and round about their body grow many feete, with which they can goe backward and forward at their pleasure, the bloud of this beast is said to be of a maruelous strange efficacy, for if a body bee cut and mangled into peeces (so as it appeare to haue life in it) & be anointed with the bloud of this beast, euery part wil instantly grow to other, and the body will bee whole againe.

Euery family or company that liue together, doe likewise breed and norish vp great birds of a diuerse nature, and by those birds they make triall how their children will proue afterwards, for they set them when they bee very young vpon the backes of the birds, and if they sit fast when the birds biginne to flutter and flie, without feare of falling, those children they bring vp, but if they shew themselues dastardly and timerous, they are reiected and thrust away, and suffered to liue no longer, as beeing vnprofitable for any exercise of the minde. And the eldest of euery kindred or company that so liue together is Lord, and commander ouer the rest, to whom they yeeld obedience, as to their King, and when he accomplisheth the age of an hundred and fifty yeers, he depriueth himself of life (for so their law commands) and hee that is next vnto him in age taketh the gouernment vpon him: The sea that incloseth the Island is very boysterous & rugged, yet is the water most pleasant & delightsome in taste, the North pole and many other starres which are seene in our Horison appeare not in theirs.

Seuen other Ilands. There bee other seuen Islands of like quantitie, and of like distance one from an other, and induced with like manners and lawes as this is. The Inhabitants of these

Islands

Ilands vſe the fruites of the earth (which ſhee bountifully affordeth of her owne accord) very ſparingly, for their dyet is ſimple, and they couet for nothing but to ſuffice nature, they eate fleſh ſome-times boylde and ſometimes broyld, and dreſſe their meate them-ſelues, reiecting the Arte of Cookery, and all ſeaſoning of their meates with ſalte or ſpices, as friuolous and vnneceſſary. They worſhip the Firmament, the Sunne, and the reſt of the celeſtiall bodyes, they catch diuerſe ſorts of fiſhes and birds, and they haue great ſtore of Olyue trees and Vines, which naturally hold their increaſe, ſo as they haue Oliues and Grapes in aboundance, without trauell or coſt.

Theſe Ilands alſo produce ſerpents that bee great ones, but nothing hurtfull, the fleſh whereof is maruelous ſweete and delicious. Their garments are of a fine white Cotton or Downe, which groweth in the middle of Reedes, which being dyed with the Iuyſe of theſe ſea fiſhes that coloureth purple: they make themſelues purple garments thereof. There be alſo diuerſe ſorts of liuing creatures of ſtrange and almoſt incredible natures: They obſerue a certaine order and ſtrict courſe in their dyet, eating but onely one kinde of meate vppon one day, for ſome day they eate fiſhes, an other day fowles, an other fleſh of beaſts, and ſome-times Oyle, and the table where they eate theyr meate is very meane and ſimple.

They bee addicted to diuerſe exerciſes, for ſome ſerue and are ſerued in courſe, ſome are imployed in fiſhing, ſome in fowling, ſome in ſundry Artes and manuall occupations, and all of them in generall are buſied in ſome

one thing or other that redoundeth to their common good.

In their sacred ceremonies, and vpon holy dayes, they sing lawdes and himnes in honor of their gods, and especially of the Sunne, to whome they dedicate themselues and their Islands.

They bury their dead bodyes vpon the sea coast, couering the carcasse with sand, that by the flowing and inundation of the waters, there may bee a great heape of sand in the place where the corpes are buryed.

The canes whereof they eate the fruite (as they say) doe increase and decrease according to the disposition of the Moone: The water of their fountaines is both sweet and holsome, alwayes hotte, vnlesse it bee mingled either with wine or cold water.

When *Iambolus* and his companion had liued in that Iland seauen yeares, they were forced to depart, for the Ilanders held them to bee euill liuers, and of bad behauiour and conuersation, and therefore prouiding their shippe ready, and victualling her, they set forward on their iourney, though sore against their wills, and at the foure months end they came to the King of India, by whome they were afterwards safely conducted through Persia, and brought into Greece.

Of

Of the Iland called Taprobane and of the manners of the Inhabitants.

Cap. 26.

TAPROBANE before mans venterousneſſe (by exquiſit, ſearching into euery creeke and corner of the ſea) had truely and throughly diſcouered it, was held to be (as it were) an other world, & that wherein the Antipodes were ſuppoſed to dwell: But *Alexander the great*, by his proweſſe and valour, remooued the ignorance of this common error, which did much augment and increaſe the glory of his name: for *Oneſicritus* the præfect of his nauie, being by him ſent to ſearch out what manner of land it was, what commodities it yeelded, and how and by whom it was inhabited, made it moſt apparent and manifeſt vnto vs. *Of Taprobane.*

The length of the Iland is ſeauen thouſand *ſtadia*, and fiue thouſand in breadth, and it hath a riuer running through the middle of it, that deuideth it into two parts: Some part of this Iland is wholy repleniſhed with beaſts, and Elephants, which be farre bigger then India breedeth any, and ſome part of it is well peopled: There bee great ſtore of Pearles and precious ſtones of diuerſe kindes: It is ſituated Eaſt and Weſt, and beginneth at the ſea called *fretum Indiæ*: from Praſia a countrie in India into Taprobane, at the firſt diſcouery thereof, was the ſpace of 25. dayes ſayling, but it was with ſuch boates as the riuer of Nilus carried, that were made of reedes,

for at this day with our shippes it is not aboue seuen dayes sayle.

The sea that deuideth the Iland in twaine, in many places is very shallow, being not aboue seuen foote deepe, but in some other places againe, the channell is so exceeding deepe that no anchor can reache the bottome: In sayling they obserue not the course of the starres, for the North pole and the seauen starres doe neuer appeare to their view, and the Moone is no longer seene in their Horizon, but from the sixt day after his change to the sixteenth, but the cleere and radiant starre called Canopus shineth there very bright, and the Sunne riseth vppon their right hands and setteth vppon their left. With coyne they were altogether vnacquainted, vntill the raigne of the Emperour *Claudius*, and it is reported that they were greatly amazed at the sight of money, because it was stamped with sundry figures and similitudes, and yet in weight and substance was all one: In stature and bigneſſe of body, they exceed all other men, of what nation so euer.

They dye and coulour their hayre browne, their heires bee gray or blew, their visage grimme and sterne, and their voyce harshe and terrible. Those which dye an vntimely death, liue commonly till they bee a hundred yeare old, but those which spend out the full course of nature, liue till they bee maruelous old, farte exceeding mans ordinary frayltie: They neuer sleepe in the day time, and but part of the night neyther, for they rise exceeding early: Their buildings bee meane and lowe, and their victualls alwayes alike, they haue great store of Apples, but no Vines.

They

They honor *Hercules* as their God. Their Kings are elected as well by the voyces of the commons, as by the nobility, for the peoples care is to chooſe one of great clemencie, and vnproouеable manners, and ſuch a one as is well ſtriken in yeares, and withall that hath no children, for he which is a father, is not there admitted to be a King, be he neuer ſo good and vertuous: and if the King at any time during his raigne, hap to haue a child, he is therefore inſtantly depoſed, and depriued of all Princely iuriſdiction: and this they doe, for becauſe they will not haue their kingdome become hereditary: Moreouer, bee their King neuer ſo iuſt and vpright, yet will they not commit the abſolute gouernment wholy into his hands, for to the end he ſhould not be ſole Iudge in capitall cauſes, there be forty Rectors or Guides annexed vnto him as his aſſiſtants, and if the iudgement of the King, and his forty aſſiſtants ſeeme partiall or diſtaſtfull to any one, he may from them appeale to the people, who haue likewiſe ſeuenty Iudges allowed them for the determining of ſuch cauſes as come to them by way of appeale, and the ſentence that is pronounced by theſe ſeuenty Iudges muſt of neceſſity ſtand inuiolable.

The King in his apparell differeth much from the people, and if he be found guilty of any offence, and thereof conuicted, he dyeth for it, yet not with ſuch a death as any one ſhould lay violent hands vpon him, but by common conſent hee is ſhut vp in ſome cloſe place from the ſight and company of all men, and there famiſhed to death.

This people bee generally addicted to husbandry, and hunting of Tygers and Elephants, for other common beaſts they little regarde: and ſome delight in fiſhing for ſhell fiſhes, the ſhells weereof bee ſo bigge, as one ſhell

will make a house sufficient to containe a whole family: The greater part of this Iland is burned with the heate of the Sunne, and is therefore desert, vppon the side of the Iland beateth a sea that is very greene. They esteeme much of gold, whereof, and of all sorts of precious stones, they garnish and beautifie their pots. They haue great store of Marbles and Margarites, and very bigge ones.

The conclusion of the booke.

And these bee the people, countries and nations, whose manners, customes and institutions, are commended vnto vs by Historiographers, and which by any meanes I could collect out of them: yet I confesse there be many other, which I haue eyther wholy omitted, or lightly passed ouer, because I could not write more of them, than I found in other Authors, hauing neuer by trauelling into those parts, beene eye witnesse of them my selfe, nor could otherwise attaine to the perfect knowledge thereof, neyther doe I thinke it possible for mee or any man else, to know and declare the manners of all nations, but God onely, to whom nothing is hidden, nor nothing vnpossible, for hee onely it is that first laide the foundation of the earth, it was hee that first founded the depth and bottome of the sea, and pointed vnto vs the passages through the deepe, hee onely it is that so bountifully hath bestowed vpon vs, wealth, dignities, honor and riches, and all other commodities necessary for our beeing, and hee it is that hath allotted vnto euery one his profession and course of life wherein to imploy himselfe, for some hee hath ordained to bee husbandmen, permitting them to growe wealthy by vnripping the bowels of the earth, to some others hee hath giuen the sea, wishing them to prouide their liuings, some by fishing, and some by mer-

merchandize, some others he hath addicted to the study of Sciences and Philosophie; that thereby they may attaine to honor and estimation, and some others he hath put in places of authority to gouerne and præcede the rest: And therefore it is no maruell, that all men are not of one condition, nor of one nature, nor yet indued with like manners, seeing wee perceiue such difference and variety in kingdomes and countries, as that one country produceth white people, an other swarthy, an other tawny, and some cleane black, or like vnto flowers which grow in Assyria: and euen so hath God appointed, that people should be of variable mindes and dispositions, as other things are, and that euery one should rest contented with that course of life, that God hath appointed for him.

FINIS.

The manners of diuerse nations, *collected out of the workes of* NICHOLAS DAMASCEN.

Of the Thyni.

THE Thyni (which bee a people of Thrace) receiue such as haue suffered shipwracke, or fallen into pouerty by their owne defaults, very courteously and friendly, and all strangers likewise which come willingly vnto them, are highly honored; but those which come perforce, whether they will or no, are as seuerely punished.

Of the Aritoni.

The Aritoni kill no kinde of beast, they haue their Oracles written in lots, which they keepe in golden couers.

Of the Dardani.

The Dardani (a people of Illyrium) bee washed onely three times in all their liues, that is to say, when they bee borne, when they be marryed, and when they lye a dying.

Of the Galactophagi.

The Galactophagi (a people of Scythia) liue not in houses as most of the other Scythians doe, their sustenance consisteth for the most part of Mares milke, which serueth them both for meat and drinke: They bee seldome ouer-come in battaile, for that their prouision of victuals is in euery place and at all turnes in readinesse. This people forced *Darius* to returne home without conquest: they bee maruellous iust one towards an other, as hauing both wiues and wealth in common to all: they salute old men by calling them their fathers, the yong men their children, and their equals brethren: of this people was *Anacharsis*, one of the seuen wise men, who came into Greece to learne the laws & ordinances of other nations:

Homer

Homer remembreth this people, where he saith, the Mysi fight nigh at hand, the Agaui milke Mares, and the Galactophagi and Abij be most iust men. And the reason why he calleth them Abij, is, either because they would not till the earth, or for that they liued without houses, or else because they onely vsed bowes in the warres (for a bow of the Poets is often called Bios: there is not one amongst them all (as is reported) that is either stirred with enuy, swelled with hatred, or striken with feare, by reason of their exceeding great Iustice, and communitie of all things. The women there be as warlike as the men, and go with them to the warres when need requireth, and therefore it may well be true, that the Amazons be women of such valerous and generous spirits, as that they went forth with an army vnto Athens and Scicily, at such time as their abode was about the poole of Mæotis.

Of the Iberi.

The women of Iberia do once euery yeare bring their whole yeares worke, into an open and publicke place, in presence of all the people, where certaine men be elected by voyces, as Iudges to censure of their labours, and those which by them are adiudged most laborious, are most honored, and in highest estimation: they haue also a girdle of a certaine measure, within the compasse whereof, if the belly of any will not bee comprehended, they be thereby much disgraced.

Of the Vmbrici.

The Vmbrici in their battels against their enimies, hold it vnfitting for the vanquished to suruiue, and that it is necessary eyther to ouer-come the enemy, or to bee slaine themselues: This people when any controuersie happeneth amongst themselues, fight armed, as if they made warre against their open enimies, and hee which killeth

killeth his aduersary in fight, is supposed to haue the iustest cause.

Of the Celtæ. The Celtæ (a people inhabiting neere the Ocean) account it a disgrace for any one to withdraw himselfe, or leane his body to a wall, or house: when any inundation commeth towards them from the sea, they arme themselues to meete the floud, and make resistance vntill they be drowned, neuer retiring back, nor shewing the least feare of death any manner of way: They weare their swords aswell when they bee occupied in the affaires of their common-wealth, as in the warres, and a greater punishment is inflicted vpon those which kill strangers then Cittizens, for the first is punished with death, the other with banishment: And those aboue all others bee most honoured, which atchiuing any victory, haue thereby purchased any ground for their publicke vse: the gates of their houses be neuer shut but stand alwayes open.

Of the Pedaliy. Amongst the Pedalians (a people of India) not hee which is cheefe in the sacrifice, but hee that is most prudent of all those which be present, deuineth, and they desire nothing of the gods in their prayers but Iustice, onely the Praysij or Phrasij succour with sustenance their neighbours afflicted by famine.

Of the Telchines. The people called Telchines dwelled first in the Ile of Creete, and afterwards inhabited the Ile of Cyprus also: from whence they remooued into Rhodes, and inioyde that Iland, where they began to bee very malicious and enuious, and exercising themselues in Mechanicall Artes and imitating the workes of their elders, they were the first that erected the Idoll of Telchinian Minerua, which

is

is as much to say, as enuious Minerua.

It is not lawfull amongst the Tartessians, for the younger to giue testimony against the elder. *Of the Tartessy.*

The people of Lucania exercise iudgement and inflict punishment as well for luxury and sloth, as for any other offence what-so-euer, and hee which is proued to lend any thing to a luxurious person, is fined at the value of the thing lent. *Of the Lucani.*

Amongst the Saunites or Sammites is once euery yeare a publike Iudgement pronounced, both of young men and maides, and which of the youngmen is adiudged best, by the censure of the Iudges, shall first make his choyse which of the Virgins hee will haue to his wife, and the second to him, chooseth next, and so of all the rest in order. *Of the Samnites.*

The Limyrnij haue their wiues in common, their children be likewise brought vp at their common charge, vntill they accomplish the age of fiue yeares, and in the sixt yeare they be brought together into one place, where all the fathers be assembled to make conicture whom euery childe doth most resemble, which done they assigne vnto euery father the child that is likest vnto him, and by that meanes euery one acknowledgeth his owne child as neere as he can, and bringeth him vp as his owne, whether he be so or noe. *Of the Limyrnij*

The Sauromatæ or Sarmatæ pamper and gorge themselues with meate for the space of three daies together, that they may be throughly filled: they obey their wiues in all things, as their Ladies and Mistresses, and noe maide there is admitted to marry, before she hath beene the death of som enimy. *Of the Sauromatæ.*

The

Of the Cercetæ. The Cercetæ punish all offenders so seuerely, as they prohibite them to sacrifice: And if any marryner or gouernor of a boate, split, or runne his shippe or boate vpon a rocke, all men that passe by him spit at him in contempt.

Of the Mosyni The Mosyni keepe their Kings in strong castles, and if any of them be adiudged careless of the common-wealth hee is there famished to death: The graine which the earth yeeldeth there, is equally distributed amongst the people, sauing some small part thereof which is reserued in common, to releeue strangers.

Of the Phryges The Phryges or Pryges abstaine from al swearing, so as they will neither sweare themselues, nor constraine others to sweare: And if any man amongst them kill a labouring or draught oxe, or priuily taketh or stealeth any instrumēt of husbandry, he is punished with death: They bury not their Priests when they bee dead in the ground, but place or set them vpright vpon pillers of stone of tenne cubits high.

Of the Lycij. The Lycij attribute more honor to their women then to men, and all of them take their names after their mothers: In like manner they make their daughters their heires, and not their sonnes, And if any freeman be conuicted of theft, hee is punished with perpetuall seruitude: They giue not their testimony in deciding controuersies at an instant, but alwaies at the Months end, that they may haue time inough to delibrate what testimony to giue.

Of the Pisidæ. The Pisidæ at their bankets sacrifice the first of their feasts to their parents, as vnto the Gods, the protectors of alliance and friendshippe; Their sentence for the misusing of things laid to gage is most seuere, for hee which is there conuicted deceytfully to put them to other vse, then

taken in adultery, he together with the adultereſſe woman, are for a puniſhment led through the citty ſitting vpon an aſſe, and that for the ſpace of certaine dayes appoynted.

The Æthiopians attribute the chiefeſt honour vnto their ſiſters, and the Kings leaue their ſiſters children to ſucceed them in their Kingdomes, and not their owne, but if there bee no ſuch children, to whome the right of ſucceſſion belongeth, then they chooſe for their King hee that is moſt indued with valour and comlineſſe of perſonage: piety and iuſtice are much practiſed amongſt them; dwelling houſes they haue none but liue altogether without doors, and when (as many times it happeneth) much of their goods lie th abroad in the common waies, yet they be ſo true as no one ſtealeth any thing from them. *Of the Ethiopians.*

Amongſt the Buæi (a people of Libia or affricke) a man hath dominion ouer the men, and a woman ouer the women. *Of the Buæi.*

The Baſuliei (a people of Lybia) when they make wars ioyne their battells in the night and keepe peace all the day. *Of the Baſuliei*

The Dapſolybies aſſemble them-ſelues together into one place, and marry at the ſame time they be ſo aſſembled after the ſetting of the ſeauen ſtarres: their manner of marrying is thus; after they haue banqueted a while their lights or torches (for their meetings for this purpoſe are in the night) are put forth and extinguiſhed, and then they go vnto the women ſitting by themſelues in the darke, and which of the women any man ſhal take at aduentures, her hee hath to his wife. *Of the Dapſolybies.*

Amongſt the Ialchleueians (a people of Libya, (when many corriuals goe about to obtaine the loue of one woman, *Of the Ialchleueians.*

woman, they ſuppe all together with the father of the woman they deſire in mariage, where they ſpend the ſupper time in taunting and ſcoffing one another with pleaſant quippes and Ieſts, and hee whome the woman doth moſt arride, and beſt conceiue of hath her to his wife.

Of the Sardolibies. The Sardolybies make no prouiſion of houſhold ſtuffe, but onely of a cuppe and a ſword.

Of the Alitemij The Alytemij (a people of Libia) chooſe the moſt pernicious Kings, they can get, but for the reſt of the people hee which is moſt iuſt, is of greateſt dignity.

Of the Nomades. The Nomades (a people of Libia alſo) in their computation of times, account by the nights and not by the dayes.

Of the Apharantes. The Apharantes (a people of Libia) are not diſtinguiſhed and knowne by proper names, as other people bee, they reuyle the Sunne at his ryſing, becauſe hee produceth and bringeth all euills to light, and they account thoſe daughters the beſt, which keepe their virginity longeſt.

Of the Bæoti. When any of the Bæotians are become banckrupts, and not able to pay their debts, they are brought into the common market place, and there conſtrayned to ſit together and be couered all ouer with a basket, and thoſe which haue this puniſhment inflicted vpon them, are accounted for euer after for infamous perſons, which puniſhment (as ſome thinke) was impoſed vpon the father of Euripydes, who had his beginning from the people of Bæotia.

Of the Aſſiryi. The Aſſiryans ſell their virgins in the open market to any that deſire to marry them, and thoſe which be moſt beautyfull, bee firſt ſould, and then the reſt, but when they come to the moſt deformed they make proclamation by

by a common cryer how much mony any one will take to marry them; and so by this meanes that which is gotten for the saile of the faire virgins, is bestowed in placing the foule, in like-manner they ioyne together those that in their manners bee most like for grauity and humanity.

With the Persians that which is esteemed dishoneſt to bee done is held vnfitting to bee spoken, if any one kill his father they esteeme him a changeling and not a naturall childe, if the King command any one to bee beaten or whipped, hee is as thankefull, as if he had receiued a great benefit, because the King remembred him: they which haue many children are for that cause regarded of the King, and they teach their children as well to speake the truth as to learne any art whatsoeuer. *Of the Persians.*

Amongst the Indians when any one is deceiued or cozoned of that which hee lent or left in trust with an other, he bringeth not his action against him that deceiued him, but imputeth the fault to him selfe, because he trusted him: if any one cut of the hand or pull out the eye of an artificer hee is punished with death for it: hee which is guilty of any haynous offence, is by the Kings command shauen, which is the greatest ignominy amongst them that may bee: when an Indian man dyeth, one of his wiues which hee most loued in his life time is layde on the pyle and burned with him: And there is great controuersie and stryfe amongst them, (euery one hauing their friends to speake and plead for them) who shall bee shee that shall bee burned, with her deceased husband; for each one desireth it. *Of the Indi.*

The Lacedemonians thinke it not fitting nor honeſt *Of the Lacedemony.*

to

to beſtow themſelues in learning any other arts then ſuch as belong to the warres: the men dyet all together in one place, they reuerence all old men as their parents: and as the men haue exerciſes proper to them-ſelues, ſo haue the maides likewiſe to themſelues: It is not lawfull for ſtrangers to dwell at Sparta, nor for a Spartane to trauell into other countries: they giue power and licence to their wiues to take the faireſt men they can finde to beget children of them, whether they be Cittizens or ſtrangers. It is vnſeemly for a Spartane to make any gaine of any thing: their money is made of Lether, and if any man haue either gold or ſiluer found in his houſe, hee dyeth for it: They account it the greateſt glory that may bee, to ſhew themſelues humble and obedient vnto Magiſtrates: and farre more happy are they accounted amongſt them, that dye an honourable death, then thoſe which liue in great proſperity: Their children (by a certaine cuſtome they vſe) are whipped round about a pillar, till moſt of them bee runne away, and thoſe which tarry ſtill vnder the whipps, haue Garlands giuen them for a reward, for they hold it vnhoneſt to take any daſtard for their companions ſchoole-fellowes or friends. Old men when they draw neere their deaths, bee cenſured who of them haue liued well, and who otherwiſe: when an armie is conducted without the limitts of their country, a certaine Prieſt which they call (*Pirphorus*) that is to ſay, a fire-bearer, maketh and kindleth a fire at the Altar of *Iupiter* their guide, which fire he carieth before the King, keeping it euer from going out. The King when he goeth to the warres is attended with Prophets and Soothſayers, Phiſitions and Minſtrils, and they vſe Pipes or Flutes in the warres in ſteed of trumpets, and thoſe which fight be adorned with

Garlands

garlands. All men arise to the King to doe him reuerence, but the officers called *Ephori*: and the King is sworn before he enter into his Kingdome, to gouerne according to the lawes of the common-wealth.

Of the Cretenses.

The Cretenses were the first of all the Grecians that obeyed the lawes ordained by King *Minos*, who was first that obtained dominion of the sea: This *Minos* when hee inuented and framed those lawes fained that hee learned them of *Iupiter*, and therefore for the space of nine yeeres, together he would vsually goe vnto a certaine hil, wherein was a denne consecrated to *Iupiter*, and euer when hee returned backe, hee brought some new lawes to the Cretenses, as though hee had beene their instructed by *Iupiter*. Of this *Minos* and his fained conference with *Iupiter*, *Homer* speaketh thus. *Amongst them (saith hee) is the City called Gnossus, where* Minos *who had often conference with the great god* Iupiter, *raigned nine yeeres.*

The Cretensian children be brought vp altogether in one publike place, and that very hardly and painefully, for they be much accustomed to hunting when they bee yong, and to run barefooted, as also to goe armed to the Pirrichan vawting or leaping (whereof Pyrrichicus, Cydoniates a Cretensian born, is said to be the inuentor) which is a very laborious & difficult exercise for youth: The men in like maner eate together in one publike place, & by reason of their sustenance and prouision, all things be indifferently ministred vnto them: the gifts or presents which amongst them be in most request, be weapons.

Of the Autariatæ.

The Autariatæ, if any of there souldiors faint or sick, by the way, wil rather kil them, then leaue them liuing in a strang place.

Of the Triballi.

The Triballi set their army in foure squadrons, or orders, the first ranke consisteth of those which bee feeble and weake, the next vnto it of such as bee

stronge and lustie, the third of horse-men, and the last of women, which (when all the rest be put to flight) sticke to their enemies, still pestring and afflicting them with their reuilings and skoldings.

Of the Cusiani. The Cusiani bewaile those which bee borne into the world, and account them happy and blessed that depart out of this life.

Of the Cij. The Cij whē they haue burned their dead bodies, gather vp all their bones and beate them to poulder in a morter, and then taking ship, they lanch into the deepe, where putting the poulder into a siue, they scatter and disperce it in the winde, till all be blowne away and consumed.

Of the Tauri. The Tauri (a people of Scythia) when their King is dead, bury with his body such of his friends as hee loued best in his life time, and on the other side the King when any of his friends die, cutteth off part of the lap of his eare, either more or lesse as his deceased friend was of deserts.

Of the Sindi. The Sindi, when they bury any one, looke how many enemies hee slew in his life time, iust so many fishes doe they cast into his sepulcher with him.

Of the Colchi. The Colchi bury not their dead bodies in the ground, but hang them vp vpon trees.

Of the Panebi. The Panebi (a people of Libya) when their King is dead, bury his whole body in the ground, but cut off his head, and reserue it, guilding it with gold, and esteeming it as a sacred relicke.

FINIS.

Certaine

Certaine things concerning America or *Brasil*, collected out of the Hi-storie of IOHN LERIVS.

THe Barbarous Americans that inhabite the land of Brasil, be called *Tououpinam-baltij*: their bodies bee neither prodigious nor monstrous, but in stature much like vnto ours that liue in Europe: yet be they more lusty and strong then we, sounder and lesse subiect to diseases, few of them being either lame or blinde, so much as of one eye, neither bee any of them deformed, and although they liue vntill they be a hundred and twenty yeeres of age (reckoning their yeeres by the Moones, which computation they onely obserue) yet doe few of them wax gray or hore, which argueth the country to bee of a maruellous temperature, which beeing neuer dried with any colds or frosts, hath both herbs, fields and trees euer greene and florishing. And the people themselues being voide of all cares and troubles, which age men before their times, seeme as the prouerbe is, as though they had drunk of the fountaine of youth: and for because they goe not into muddy and vnholsome waters or pestilēt springs, which be the causes of many diseases, that consume vs before our time, weaken and make feeble our bodies, excruciate and vexe our mindes, and in the end destroy both the one and the other, therefore be they free from all such infirmities: Distrust, coueteousnesse, strife, enuy & ambition, haue no place amongst them, their complexions bee not altogether blacke, but by reason of the vehement heate of the Sunne,

The stature and disposition of the Barbarians.

The age of the Barbarians.

The Barbarians neglect all worldly things.

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somewhat swarthy, like vnto the Spaniards: Both men, women and children goe altogether naked without couering any part of their bodies, as beeing ashamed of their nakednesse, nor bee their bodies full of heares (as some are of opinion) but euen as any heares appeare vpon their bodies they plucke them off, either with their nailes, or else with certaine little pincers or nippers which they haue from the Christians, their beards and the haires that doe grow vpon their eye liddes and eye-browes, they pull vppe by the rootes, the which is the cause that many of them bee purblinde and squint-eyed, which same fashion is vsed of the Peruerses in the Isle of Cumana.

All Barbarians go naked.

The haire of the hinder partes of their heads they let growe, and shaue all the fore part of the heades of their male children when they bee young, beginning at the crowne like vnto the religious order of Munkes, suffering it to grow long behinde downe to their neckes like old men.

In that same country there bee certaine herbes of the breadth of two fingers, and some-what crooked, which doe grow vp long and rounde, like the reede that couereth the eare of that great millet, which the French men call Arabian wheate, and with two leaues of this herbe, stitched together with a cotton threede, some old men (but neither young men nor children, nor yet all old men neither) doe couer their priuy partes, and sometimes also they hide them with little rags or clouts; wherin at the first sight, may seeme to appeare some little sparke of naturall shamefastnesse, if the did it for that cause, but it is more probable they doe it to hide some disease or

or infirmity, where-with those parts bee molested and greeued in their old age: Moreouer their custome in that country, is to make a hole in the neither lip of euery child when hee is young, and to put into the hole a certaine bone, polished and made smooth and as white as Iuory, in fashion bigge and square at the one end, and sharpe at the other, this bone is placed in good and exact order, vpon the broder part of the grinding teeth, and there-with a deuise they haue, skrewed in and set fast hauing the sharpe end standing an inch or two fingers breadth out of the lippe, and is so artificially fastned to their goomes, as they will take it out and put it in againe at their pleasure: And this sharpe and white bone they weare onely when they be young, for when they grow in yeeres, that they bee called in their language (*Coromi Ovassau*) that is to say tall and well growne stripling, then in steed of this bone they put into the hole a certaine greene stone, beeing a kinde of counterfeit Emerald.

The *Tououpinambaultij* will often times for their delight take these stones out of their lippes, and put their tongues through the holes, so as they may seeme to those that behold them to haue two mouthes, but whether this strang spectacle bee pleasing, or whether it doth make them more deformed, it is easie for to bee iudged: Some of them also, not contented to carry these greene stones in their lips, make holes through both their cheekes, and put stones into them for the same purpose.

As for their noses, whereas the mid-wiues with vs, vse when a child is new borne to stretch forth his nose with their fingers, to make it more comely and sharpe, the custome of the people of America is cleane contrary,

for they account thoſe children moſt comely that haue the flatteſt noſes, and therefore as ſoone as an infant is borne, they preſſe his noſe downe flat to his face, with their thombes (much like as they vſe to doe, to certaine whelpes in France:) in this point thoſe people diſagree very much, from the Americans that dwell in a certaine country of the Kingdome of Paruania, who are ſaid to haue ſuch great noſes, as they vſe to hange at them, in golden threeds, Emeralds, Saphires, and other little ſtones both white and red.

Theſe Braſilians die and varniſh their bodies with diuers paintings and collours, ſtayning their legges and theighes ſo blacke, with the iuiſe of a certaine fruite, which they call *Genipat*, as they ſeeme to ſuch as behold them a farre off, to weare blacke breeches like Churchmens ſloppes: and that iuiſe which is ſtrained or preſſed out of that blacke fruite called *Genipat*, entreth ſo deepe into their skinnes, as it will hardly be got out in ten or fifteene daies, though they waſh them neuer ſo often in that time.

They weare alſo about their neckes a Iewell made of a kinde of bone that is very ſmooth and ſlike, and as white as Alablaſter, this bone they call *Yaci* (borrowing that name of the moone, which in their language is ſo called) it is aboue two handfull long, and is tied about their neckes with a cotten threed, and ſo hangeth downe vpon their breaſts.

In like manner they poliſh and make ſmooth and euen with a ſtone they haue, diuers little peeces of ſhelles, workeing them till they bee thinne and round like vnto a penny, and then boring a hole in the middle of them, they put a great many together vpon a cotton threede,

and

andweare them about their neckes like a chaine, these chaines in their language bee called (*Bou-re*) and they weare them in imitation of the little chaines of gold, which are vsually worne amongst Christians, and that which of many is called *Buccinum*, may very well bee the same, whereof wee see many women to weare girdles with vs. These barbarous people likewise make these chaines, they call *Bou re* of a certaine kinde of wood that is blacke and harde, and namely, as *Matheolus* witnesseth of the tree called Sicomorus, which is much like vnto a wilde figge tree, and this tree is much vsed in those chaines, because in weight and brightnesse it is very like vnto Iette.

Furthermore the Americanes haue great store of hennes, the breede whereof they first had from the Portingals, from these hennes they plucke all the white fethers, and with their instruments of iron (which now they haue) and before when they had none of those instruments, then with sharpe stones, they hacke and chappe into very small peeces the softest of those fethers, and putting them, when they bee chopped small into hot and seething water, die them with a certaine red collour of Brasile, this being done they annoint their bodies with a clammie gum, for to make the fethers sticke on, and then couer and decke themselues all ouer both bodie, armes and legges with those fethers, painting them also with diuers collours, so as they seeme to bee couered with a downe, or soft wooll like vnto young pigions, and other birds new hatched.

Wherevpon it is verie likely, that when diuers of our Countrimen came first into those coastes, and sawe them so attired, and not searching out the reason

thereof, ſpread abroade this rumor, that the barbarous Americans were hairy all ouer their bodies, though the matter bee farre otherwiſe, for they bee not naturally ſo, but this rumor aroſe by the ignorance of the cauſe, and beeing once ſpred abroade was eaſily beleeued to bee true.

There is one hath written that the Cumani vſe to annoint themſelues, with a certaine gumme or clammy ointment, and then trimme themſelues with fethers of diuers collours, like theſe Americans.

The manner how the *Tovovpinamkij* (for ſo they bee alſo called) attire their heads is thus, beſides the ſhauing of the fore-part of their heads, in manner of a Monkes crowne, and the haires of the hinder partes, hanging downe long to their neckes (as is ſayd) their manner is to weare frontlets or ornaments for their fore-heads of fethers of ſundry collours, orderly diſpoſed and ſet together, theſe frontlets doe much reſemble the Periwigs, vſed to bee worne, by noble women, who may iuſtly bee ſaid to receiue that kinde of attire from the Barbarians: they be called in their language *Tempenambi*.

They weare earings alſo made of very white bones, not much vnlike vnto thoſe bones which (as wee haue ſayd before) yong men put into the holes of their lips: In that country is a birde which they call *Toucan*, all her body is as blacke as a rauen, and about her gorge ſhe hath a ring of downy fethers that be yellow, and vnder that an other ring of vermillion collour, from this part of the birde that is yellow, they pull of the skinne (the birde beeing neuer the worſe) and drie it, and ſo lay a round peece thereof vpon each of their cheekes, making them for to ſticke on with a kinde of waxe that they had which they call.

call *Trayetic:* which beeing fastened and made fit, one would thinke they had bridles in their mouthes, and that the yellow rounds were bosses guilded with gold.

These people, if they either prepare themselues to the warres, or (according to their custome and sollemne pompe) to kill any captiue, to be deuoured, to the end that nothing may bee wanting, to make them fine and braue, they put on their garments, settle on their cappes, put bracelets vpon their armes, of diuers coloured fethers, as greene, red, yellow, blew, and such like, so artificially and cunningly compacted and ioyned together, with slender Canes, and cotton threedes, as I thinke there is scarce any imbroderer in all France, that can set in order, and make fit those fethers, with more industrie and curiositie then they do: in so much as the garments wouen and trimmed in this precise manner, may be thought to bee made of a hairie kind of silke: the same kind of trimming do they likewise bestow vppon their woodden clubbes.

The last kind of their garments are made of Estridge fethers, which in colour bee browne or russet, and which they get from their borderers, (wherby we may guesse, that those great birds be bred in those parts) the garments be made in this manner:

They sow all the quilles of the fethers together in ranke one by another, disposing of them so orderly, as no one fether stand out longer than another, which done, they put the one side to the other, and make it round like a rose or canopie: and this strange garment in their language is called *Araroye.*

This bundell they put vppon their backes, binding it fast with a cotton threede, and the stalkes neareſt vnto their skinnes, wherewith when they be decked & arrayed,

they

they ſeeme as though they carried vpon their backs, a cage or coupe to put young chickins in.

Thoſe which would be accounted moſt warlike, (that they may better manifeſt their ſtrength, & ſhew that they haue ſlaine many enemies, and alſo for a vaunt how many captiues they haue killed, to be deuoured) cutte and gash their breaſts, armes, and thighes, and then ſtaine and color the wounds and gaſhes with a certaine blacke duſt, the prints of which gaſhes remain in their fleſh to their deaths, repreſenting to thoſe which behold them, breſt-plates and ſloppes cut after the Heluetian manner: When they giue themſelues to banquetting, carrouſing, and dauncing, (wherin they ſpend much time) the more to ſtirre vp their minds thereunto, beſides their horrible clamors, outcries, and houlings, they haue a certaine fruite that hath a hard ſhell, in forme and bigneſſe like vnto a Cheſnut: out of this ſhell they take the kernell, and put litle ſtones into the place where the kernell was, ſo tying a great many of them vpon a threed, put them vppon their legges, like vnto bels vſed here in England by morris-dancers: no leſſe noiſe would they make in their hopping and skipping, if the ſhels of ſnayles were vſed in the ſame manner, which do not much differ from thoſe ratling inſtruments they vſe in dancing. And in theſe things the barbarous people exceedingly delight, and take ſurpaſſing pleaſure in them when they be brought vnto them.

In that Countrey alſo groweth a certaine kind of tree, the fruite whereof in faſhion and thickeneſſe is like vnto an Eſtridge egge, through which they bore a hole, in ſuch manner and faſhion as boyes with vs bore holes in nuttes to make Whirligigges, and put therein little ſtones, or the bigger cornes or graines of millet, or any other conuenient

uenient thing, and then putting through the hole a sticke of a foote and a halfe long, make thereof an instrument which they call *Maraca*, which will make a huge noyse and rattle lowder than a swines bladder with peas in it: & therfore those barbarous people carry them euer about with them in their hands.

And thus farre haue I spoken in briefe, of the disposition, manners, customes, apparell, and behauior vsed by the *Tovovpinambalti*.

There is brought vnto them from the Christians a curled or wrinkled cloth, some red, some greene, and some yellow, whereof they make them all manner of garments, these the Christians do giue vnto these barbarous people, and haue for them in exchange, victuals, marmosets, munkies, Parrats, Brasile wood, cotton, Indian pepper, and many such like things, which are very good merchandize: And most of them weare loose and flaggring breeches, & all the parts of their bodies else bare, some of them againe will weare no breeches, but a cote reaching downe to their buttockes, wherewith when they be clothed and readie to go abroade, they will behold themselues oftentimes, and instantly put it off againe, and leaue it at home, vntill it be their humour to weare it again, which maketh all our people that behold them to laugh at them, and in like manner do they with their shirts and caps.

But for as much as can be said of the externall habit of their bodies, both of men and children, I suppose I haue spoken sufficiently, and therefore if out of this my description, any one desire to represent vnto his mind one of these barbarous men, let him first imagine, that he beholds the shadow and resemblance of a naked man, with all his members and lineamentall proportion fitly framed and

set

ſet together, the haires of his bodie plucked off with pincers, all the fore-part of his head ſhauen, with holes in his lippes and cheekes, in which be put either ſharpe bones or greene ſtones, eare-rings thruſt through his eares, his bodie dyed with diuers colours, his thighes and legges ſtained and coloured with that blacke painting called by them *Genipat*, and about his necke a chaine made of the ſhell which they call *Vygnoll*, and then you ſhall ſee and eaſily diſcerne the perfect picture of thoſe that liue in that countrey.

The Tovovpinambaltian women do vſually carry their little children in their armes, wrapped and ſwadled in a Cotton ſcarffe, who imbrace and wind about their mothers ſides with both their legges: They haue beddes alſo made of Cotton like nettes, and hanged vppe from the ground: Their beſt fruite is that which they call *Ananas*.

But now if you will imagine in your mind, a barbarous man in another faſhion, he ſhall be diſrobed of that ridiculous attire and anticke habite, and his whole bodie dawbed with a glewiſh and ſlimie gumme, and their fethers chopped ſmall, ſhall be caſt vppon his bodie: and when he is attired with this artificiall Wooll, or Feather-downe, how fine a fellow hee will ſeeme vnto you, I neede not to ſhew.

Moreouer, whether he retaine his naturall colour, or be diſguiſed in diuers colours, or in fethers: yet let him haue thoſe garments, cappe, and fether bracelets, which wee haue deſcribed, and then certainely he is arrayed in the beſt manner he can be. but if you pleaſe to giue him his garment made of that curled cloth, and (as we haue ſaid their cuſtome is) to cloath him with his cote, all the other parts

of

of his bodie being naked, and one sleeue yellow, and the other greene: by these markes you may suppose him to be either an ideot, or an artificiall foole: To conclude, if you will adde to these, his instrument called *Maraca*, and his bundell of fethers, which they call *Araroye*, set handsomely vppon his backe, his rarling instruments also made of shelles, with stones in them bound vnto their legs, by this representation you must imagin, hee is dancing and drinking.

Many patternes and figures are not sufficient to expresse the extraordinary care and industrie of those barbarous people, in attiring their bodies, according to the whole description which before we haue set fourth: for no similitude can make a liuely representation of the whole matter as it is, vnlesse euery thing be in their proper colours, but the attyring of those women, which they call *Quoniam*, and in some places where they haue acquaintance and commerce with the Portugals, they name them *Maria*, how much more excellent it is than the others, let vs diligently marke and consider. For first of all, as we said in the beginning of this chapter, the women goe naked as well as the men, and all of them plucke off their haires as men do, leauing not a haire vpon their eye-browes or eye-lids: but as concerning the haire of their heads, they differ much from men: for the men (as is said) shaue all the fore-parts of their heades, and let the hinder parts grow long, but women there do not onely nourish their haires on their heades, but (like our Country-women) vse often to combe and wash them, as also to bind and wrappe them vp, with Cotton head-laces dyed blacke, though for the most part they go with their hairs loose and spred abroad, like vnto those ancient mad-brained *Bacchides* of Rome:

for

for they much delight to haue them hanging downe, and flaggering about their ſhoulders.

In another thing alſo the women differ from the men; for they make no holes in their lippes as men do, and therfore they adorne not, nor beautifie their faces with Iewels and ſtones, but they make ſuch great holes in their eares; as when their eare-rings bee foorth, they may put in their fingers: and their eare-rings bee made of that great ſhell, which they call *Vignol*, beeing in whiteneſſe and length, like vnto a midling candle, ſo as if you behold them afarre off hanging vppon their ſhoulders, and dangling vppon their breaſts, you would iudge them like the hanging eares of a hound.

As for their faces, they trimme them in this faſhion, and in doing thereof, euery one helpeth other: firſt, they paynt with a pencill a circle in the middle of their cheekes, either redde, blew, or yellow, in forme of a cockle or ſnayle-houſe, ſterring them vntill their faces be varyed and diſtinguiſhed all ouer, with thoſe ſundry colours: in like manner do they paynt the place, where the haire of their eye-lidds and eye-browes did grow, (which faſhion I haue heard, is vſed of ſome light houſe-wiues in France.) They haue bracelets alſo made of peeces of bones, cutte like fiſh-ſcales, or Serpents ſcales, ioyned and made faſt with waxe mingled with gumme, ſo artificially and finely, as they cannot be amended by any artificiall skill or cunning, they be an hand-breadth in length, and do ſomewhat reſemble the bracelet or wriſt-band, which is vſed with vs in blowing of bellowes.

They vſually alſo weare bright and exceeding white chaines, which they call *Bou-re*, but they weare them not about their neckes as men do, but about their armes in ſtead

stead of bracelets: and for this purpose they haue a great desire of glasse-buttons, either yellow, blew, or greene, with holes in them, and put vpon a threede: these they cal (*Maurobi*) and whether we go into their villages or marches, or that they approch neere vnto our castels or bulwarkes, they vrgently seeke to get of vs some of these buttons, offering vs their fruites, and other commodities in exchange: and oftentimes they will vrge vs for them with these glauering words: *Main Dengat erem aniable maurobi*, that is to say, You are a good French-man, giue vs some bracelets of your glasse buttons. In like manner do they importunatly require of vs combes, which they call *Guap* or *Kuap*: glasses also which they call *Arama*, and other such like trinckets, wherein they take great delight. But aboue all things, this seemeth most strange, that although their bodies, armes, thighes, and legges, bee not distinguished with diuers colors like men, and that they vse not those ornaments of fethers, yet could wee neuer intreate them, to put on any clothes made of that curled cloth, or smocks, though we oftentimes offered them: for they persisted in that stubbornenesse, from the which I thinke they be not yet reclaimed, alledging for excuse, the auncient receiued customes of all the borderers. For all of them vse when they come neere any waters or riuers, to fall downe and to take vp water with their hands, to wash their heads, and oftentimes (like duckes) they will plunge and diue into the water tenne times in one day, and then to put off their garments so oftentimes in the day, would bee very troublesome vnto them: an excellent and goodly reason sure, yet must wee needes allow it, for wee could nothing alter or diswade them by disputing with them, for so great a delight is nakednesse vnto them, that not

onely

onely the free Tovoupinambaltian women, which liued vppon the Continent, would thus ſtubbornely reiect all apparell, but the captiues alſo and ſlaues, which wee bought of them, and which we vſed as villaines, and drudges, to defend our caſtels, could not bee reſtrained, but would euery night before they ſlept, put off their ſmockes and all their other apparel, and wander naked vp and down the Iland.

To conclude, if the power were in themſelues either to take or leaue their garments: (for wee could hardly force them to put them on by beating) they had rather indure the heate of the Sunne, and hurt their armes and ſholders with carrying ſtones and earth naked, then to put on any clothes. And thus much is ſufficient to ſpeake of the ornaments, bracelets, and all the other compleat attire of the American women, and therefore without any further Epilogue to my ſpeech: I leaue it for euery one to conceiue of, as to him ſeemeth good, & will in this place adde a word or two of the bigger ſort of children, thoſe which be three or foure yeares of age, and which they commonly call *Caremimitri*: for in theſe we were much delighted: they be fatter of their bodies, & of a whiter bone then any children with holes in their lips, their haires of their heads ſhorne round, and their bodies oftentimes painted: And in this manner they would come dancing by flockes to meet vs, when we came to their villages. And for to haue vs giue them ſomethings, they would often repeate theſe flattering words, *Couiauaſſat amabe pinda*: that is, good fellow giue mee theſe hookes: and if they obtained of vs, what they deſired, as oftentimes they did, and that wee threw ſome tenne or twelue little hookes vppon the ſand, they would ſtriue and ſcramble for them, and greatly

exult

exult and reioyce, and lying along vpon the ground, would scrape in the earth like Conneys, which was no little pleasure vnto vs : Finally, although I diligently perused and marked those barbarous people, for a whole yeare together, wherein I liued amongst them, so as I might conceiue in my minde a certaine Idea, or proportion of them, yet I say, by reason of their diuerse gestures and behauiours, vtterly different from ours it is a very difficult matter to expresse their true proportion, either in writing or painting : but if any one couet to inioy the full pleasure of them, I could wish him to goe into America himselfe. But perhaps you will say it is more then one dayes iourney: that is truth indeed, and therefore I will not perswade any one to enterprise the matter ouer rashly.

But before I conclude my speach, I must say something to answere those that either thinke or write, that the often familiarity with those barbarous naked people, and especially with the women is a great prouocation to lust and lasciuiousnesse, I say therefore, that although at the first sight that nakednesse may iustly bee accounted the nourishment of concupiscence, yet notwithstanding as experience hath made manifest, it is most true, that men by that vnciuill and vncomely nakednesse, are not so much as stirred in their mindes to lust, so as I dare presume to affirme, that gallant and gorgeous attire, painted beauties, counterfeit haire, crisped and frisled lockes, those great and costly rayles which women weare so artificially folded, and wreathed, those lawne gorgets, loose and flaggering garments, and such other like, where-with our women doe so busily

falsify and counterfet them-selues, are more hurtfull and dangerous, then the nakednesse of those barbarous women, although in beauty they bee nothing inferiour vnto them, so as if it were lawfull for others, (obseruing a decorum) to follow their fashions, I could alledge very substantiall reasons to make good my opinion, and refute all arguments that can bee obiected for proofe of the contrary.

But not to dwell longer vpon this matter, I referre mee to the testimonie of those which sayled with mee into Brasilia, and which haue beheld both the one and the other, yet would I not haue my words wrested to that sence, as though I any wayes approoued that nakednesse, against the authority of the holy Scripture, which saith, that *Adam* and *Eua* perceiuing they were naked after their sinne, were ashamed, for I detest the heresie of those, which hauing violated the law of nature, (not well obserued in this case, of those wretched and miserable Americans,) doe their vttermost indeuours, to bring in this wicked and beastly custome.

But what I haue sayd touching these rude people, tendeth to no other end, but that it may appeare, that we are no lesse faultie, who condemning them that goe naked without regarde of shamefastnesse, doe our selues offend as greeuously in the contrary, to wit, in sumptuous and gorgious apparell: And now hauing described the externall habit and trimming of the Barbarians, it will not breake square or order to say some-thing in this place, of their manner of dyet: And this is chiefly to bee noted, that although they neither sowe nor haue

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any kinde of corne or graine, nor plant any Vines, yet notwithstanding (as I haue often found true by experience) doe they liue most finely and daintily, though they bee vtterly destitute of bread and wine: for they haue two sorts of rootes, the one called Aypi, the other Manyot both of which waxe so exceedingly within three or foure moneths, that they will bee a foote and an halfe long, and as thicke as a mans thigh: these the women (for men bee neuer troubled with the businesse) plucke vppe and drye against the fire, mingling them with that which they call Boucano, some-times also they bruse and breake them in peeces, when they bee greene and fresh, with sharpe flint stones fastned to a beame, as wee are wonte to grate Cheese and Nutmegs, and make thereof a very fine white meale or flower, so as that new meale beeing steeped in water, the whole Iuise which is pressed out of it, (of which I will speake by and by) doth taste and sauour like new and moyste Wafers made of Wheate: insomuch, as after my returne into France, euery place where I came smelled thereof; which renewed the memory of that where-with those barbarous and rude peoples houses or roomes bee vsually washed and sprinckled, with so great hindrance and losse is that meale made of those kinde of rootes.

For the preparation of this meale, the women of Brasilia deuise great earthen Vessels, very fitte for that vse, containing euery one a bushell, or thereabout, which beeing set vpon the fire, they put there-vnto the meale, and euer as it boyleth, the gourd being cut in the middle,

they take out that which is within, and vse the vtmost rinde in steed of dishes to eate pottage, and this when it is boyled is like vnto little comfits. Of this flower or dowe they make two sorts, for one manner is throughly boyled and hard, which they call (*Ouy-entan*) and this they carry into the warres with them, becausse it will keepe longest, the other sort is lesse boyld and softer, and that they call *Ouy pov*, in this respect this is better then the former, becausse it tasteth like the crummes of white bread, but that first sauour whereof I spake before, becommeth more pleasanter and sweeter by boyling; And as this meate, especially when it is new, is of an excellent sauour and taste, so is it very nourishing and easily concocted, yet notwithstanding (as I haue tryed) they cannot by any meanes make bread thereof: but they will make it into a lumpe, which smelleth like a batch of wheat dowe, and is maruellous faire to looke vpon, and as white as fine wheate flower, yet in boyling it is so dryed and crusted vpon the out-side, that it beeing cut or broken, the inner part thereof is maruelous drye, and like as it was before it was boyled. Whereby I am induced to thinke, that hee was much deceiued, which first reported (not well regarding my speeches) that those which dwell two or three degrees beyond the Æquinoctiall line (which people bee certainly the *Tououpinambaltij*) did eate bread made of rotten wood, which is to be vnderstood of these rootes whereof wee spake. And both sorts of meate in making a kinde of gruell which they call *Myngant*, especially if it bee mingled with fat broth or liquor, is then like vnto Ryce, and beeing so seasoned, it tasteth very well and delicately. But the *Tououpinambaltij*, both men, women and children, from theyr Cradles vpwards,

vpwards, doe eate this kinde of drye meale or dowe insteed of bread: wherevnto they are so apt by often vse, that with the ends of their fingers they will take it out of their earthen vessels, and throw it stedfastly into their mouthes, without loosing the least crumme, and therein we oftentimes assaide to imitate them, but beeing little exercised, wee spilled it vpon our faces, and therefore vnlesse wee would bee ridiculous, wee must needs vse spoones. Moreouer those rootes called Aypi and Manyot be some-times chopped when they bee greene into little gobbets, of the meale whereof being moyste, the women make round balls, which being pressed betwixt their hands, they wring out of them a certaine liquid white Iuise like vnto milke, and putting it into earthen vessels, set it out in the sunne, by the heate whereof it doth curde and creame ouer like milke, and when they eate it they powre it into dishes made of shels, wherein it is boyled as wee are wont to boyle egges.

Moreouer, the roote Aypi is not onely accustomed to bee made into meale, but it eateth also very well beeing roasted in the Ashes, whereby it will waxe tender and cleaue, and bee very like in taste vnto Chesnuts broyld vpon the coales, and being so ordered it is very good to eate, but the roote called (Manyot) is farre otherwise, for vnlesse it bee made into dowe and boyled, it is a very dangerous meate; the stalkes of both those rootes be like one vnto an other, and of the bignesse of lowe Iuniper, and the leaues bee like vnto an herbe called Peony or Pyony. But that which is most to bee wondred at in these rootes of Brasile called Aypi and Manyot, is the great aboundance of them, for the branches of them which be as brittle as hempe stalkes, how many so euer of them be broken

and put deepe into the earth, without any husbandry at all, within two or three moneths ſpace, will bring forth a great aboundance of rootes.

The women in like manner doe plant that great Millet whereof we ſpake before, which we commonly call Sarraſins wheat, or Arabian wheate, and which thoſe barbarous people call *Anati*, and of that alſo they make a certaine meale which they boyle and eate, in the ſame manner, as I ſaid they do the other: And thus much ſufficeth to ſay of the manners, apparell and diet of the Americans: and he which deſireth to vnderſtand more, let him read the Indian hiſtory of *Iohn Lerius*, out of whom wee haue gathered that which we haue here ſet downe.

FINIS.

The faith, religion and manners *of the Æthiopians,*

Liuing within the dominion of *Precious Ioan* (commonly called *Preſtor Iohn*) together with a declaration of the league and friendſhip eſtabliſhed betwixt the Emperors of Æthiopia and the Kings of Portugall.

Damianus a Goes a Portugall Knight, being Author and interpretor.

Herevnto is added certaine Epiſtles of *Helena*, who was grandmother to *Dauid Precious Joan*, and from the ſame *Dauid*, to the Biſhop of Rome, and to *Emanuell*, and *Iohn* Kings of Portugall: very worthy the reading the ſame: *Damianus a Goes* and *Paulus Iouius* being interpretors.

The deploration of the people of Lappia, collected by the ſame *Damianus a Goes*.

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Damianus a Goes, a Knight of Portugall, to Pope Paulus the third, health.

THere is nothing wherein wee ought to be more carefull and vigilant, and more diligently to indeuour our ſelues, than that by our labour, coſt, puniſhment of our bodies, yea martirdome it ſelfe (if by other meanes it cannot be effected) all people of the world may bee brought and wonne to the faith of Chriſt, and being once wonne, may then be reduced to liue in an vniformity and one manner of liuing. The care and regard whereof doth more eſpecially belong to you (right reuerent Pope *Paulus*) than to all the reſt of vs, as being high Biſhop ouer all, the Vicar of Chriſt, and head of the vniuerſall Church vnder him; Wherefore it is your part (which with the great hope of all men you haue already begun) to cure the calamities where-with the Church is dayly oppreſſed, and with your care and induſtrie ſo to effect it, that all the whole world may obey and beleeue in one onely Chriſt, and imbracing the true beleefe, may be obedient vnto you (as vnto *Peters* ſucceſſor) and to your admonitions in all things which pertaine to the ſaluation of their ſoules: which when you haue brought to paſſe, wee will ſay that by your meanes, the Propheſie of one ſheapheard, and one flock is fulfilled, the true commendations whereof when you haue obtained, which of the Popes may bee deemed ſo famous as your ſelf, either in honor, happineſſe or merit, or to whom with ſo much right may wee yeeld the triple Crowne, as to your ſelfe? For the obtaining whereof, although the times

be otherwiſe very vnfortunate, yet haue you many occaſions miniſtred vnto you. I call the times vnfortunate by reaſon of thoſe calamities, which in Europe are by your ſelfe to be cured, for of none be we more ſtrongly reſiſted, then of the enimie that liueth at our elbow, but let vs now omitte to ſpeake of thoſe troubleſome cares, which, (wee bee well aſſured), are euer in your minde, and come to other matters more calme and temperate, which carry great hope, that as it were an other new world imbracing the faith of Chriſt, may acknowledge your holineſſe, Maieſtie and Empire: Wherefore if you ſhall ſo handle theſe buſineſſes, that the Church both in Æthiopia, and Europe (hauing you her gouernour and protector) may eſcape and auoide all perill and ſhipwrack, and arriue into the hauen of ſaluation, wee ſhall then ſing in your praiſe that Propheticall Canticle contained in the Booke of Wiſdome, *viz.* I will paſſe through all lower parts of the earth, I will behold all thoſe that ſleepe, and illuminate all thoſe that truſt in the Lord, behold I haue not laboured for my ſelfe onely, but for all thoſe that ſeeke the truth. Now at length is the time wherein wee truſt, that this Propheſie will bee fulfilled by you, behold here the Æthiopians, a large and ſpacious nation, and moſt deſirous of Chriſt, whoſe Emperor a man of great ſanctitie, deſiring the amity and friendſhip of the Chriſtian Princes of Europe, hath ſent his Embaſſadors vnto you, and to the mighty and inuincible Kings of Portugall, by whom (as by his letters doth appeare) hee doth not onely couet Chriſtian friendſhip and charity betwixt him-ſelfe and the Princes of Europe, but alſo (perceiuing the bitter diſcords and diſſentions that continually raigne amongſt them) doth moſt deuoutly and feruently admoniſh

moniſh and exhort them to Chriſtian peace and concorde, a matter whereof all of vs may bee aſhamed, for now the Queene of Saba riſeth vp and calleth vs into iudgment, reprehending our faults, Chriſts Propheſies bee now fulfilled: And thoſe which hee elected are by little and little fallen out of his fellowſhip, and his commandements and promiſes are come vnto thoſe, which were teputed Ethnicks and ſtrangers vnto Chriſt: for the Emperour of Æthiopia with all the kingdomes vnder his dominion, as by this our declaration ſhall appeare, couet nor deſire nothing more, then to liue vnder your diſcipline, neither is hee ignorant by the doctrine of the Apoſtles, which hee hath deuided into eight bookes, that the gouernment and principallity of all the Biſhops of the world, belongeth and is due to the Biſhop of Rome, whom plainly and godlyly hee is willing to obey, deſiring of him to be well and holily inſtructed in the inſtitutions and ordinances of the Church of Chriſt, for which purpoſe he coueteth with great deſire, to haue learned mē ſent vnto him, and not contented there-with, to the end that the memory of his deſires may remaine to all poſterity, hee intreateth that the truth of this matter may bee recorded and regiſtred in the Popes Annals, that ſo his Epiſtles and moſt godly requeſts, may bee inlightned by the Eccleſiaſticall hiſtory, and that thoſe which ſhall bee borne hereafter, may know at what time and vnder what Pope theſe things were done: And I nothing doubt but that your holineſſe hath already ſent, or forthwith will ſend vnto him, learned men and skilfull in the Scriptures; and well inſtructed in other artes, by whoſe learning and induſtry, and alſo by the preaching and labour of many others, already ſent thither by the renowned Kings of

Portugall

Portugall *Emanuell* and *Iohn* his ſonne, you will ſo handle the buſineſſe, that all the Chriſtians liuing in Æthiopia and India, may by little and little, yeeld obedience to the lawes of the Romaine Biſhops, whom they feare not already to confeſſe to bee the Vicars of Chriſt; and ſo they being once, by your indeuour, ioyned vnto vs by the true religion, and gathered together into one fold, vnder one ſhepheard Chriſt, we may perceiue that the mercy of our Lord is confirmed ouer vs, that his kingdome indureth for all ages, and that his power extendeth vnto all generations, and then all fleſh ſhall praiſe his holy name for euer and euer. But leaſt my exhortation may ſeeme more tedious then is needfull, eſpecially vnto him of whoſe life and doctrine, we are, and ought, all of vs to be imitators, I will proceed to my declaration, which I will ſet out more at large, that thereby I may more plainly ſhew vpon what grounds and principles, this ſacred league and amitie betwixt *Preſtor Ioan* and the Kings of Portugall was eſtabliſhed, hoping that in declaring thoſe things which bee true and lawfull, I may inflame the mindes of the Readers, and accite them to thoſe deſignements, whereby the faith of Chriſt may bee more aboundantly planted, preached, and reuerenced in all corners of the earth.

In the yeare from the birth of our Sauiour and redeemer Ieſus Chriſt, one thouſand, foure hundred thirty and three, *Iohn* the firſt King of Portugal, ſurnamed of famous memory, he which freed Portugall from the often incurſions and aſſaults of the Caſtilians, wherewith it was almoſt made vaſt & deſolate, departing out of this mortall life, of all his other ſonnes which hee left behind him, his

ſonne

sonne *Henry* excelled in learning, and especially in the study of Mathematickes, who for the great desire hee had to know the motion of the heauens, liued a single life, and for that hee might more deepely and accurately meditate and consider the course of the starres, he liued in a holy promontory called *Saint Vincents* head, which place he chose out, for that the heauens bee there for the most part calme and temperate, least the clowds interposing themselues betwixt the heauens and his instruments, his consideration, and iudgment of the course of the heauens, might be thereby hindred.

This *Henry* to the end he might receiue some fruite of his studies, determined to seeke out with his owne ships, and at his owne charge, that which by often watchings he had found out to be so, to wit, that the Atlantick Ocean floweth into the Indian, and the Indian againe into the Atlanticke, and therevpon sending ships thither diuerse times, they entred into great part of the Atlantick shore, wherein many townes, citties, and Islands were discouered and found forth: in all which places by his meanes, the faith of Christ was made knowne, and Churches there erected, especially in those Islands which before lay desart, the principall whereof was the Iland of Wood, commonly called *Medeyra*, now a most famous and fruitfull Iland. But in the end, (as there is no certaintie in mortal matters) in the yeare of our Sauiour Christ, one thousand, foure hundred and three score, this *Henry* was surprised by death, and for that he was neuer married, he hau[illegible]al which he had got by his voiages & traueling by sea vnto the crown of Portugal as his proper inheritance: which being giuen by his own hands, continued vnto the

time of

of *Iohn* the ſecond of that name, without enuy or emulation of other forraine kings or Princes, In which Kings daies *Columbus* a Genoan borne a very skilfull Sayler, being repulſed, vnregarded and diſmiſſed, by the ſame King Iohn, (to whome he promiſed to diſcouer the Weſt Indies,) by the ayde and furtherance of *Ferdinand* and *Elizabeth* King and Queene of Caſtile, he moſt fortunately attempted the voyage, and found out thoſe large and ample prouinces, to their great and vnſpeakeable profit, ſhewing alſo how they might come to them by ſhippes: This *Iohn* oftentimes reuoluing in his minde the affaires of the Eaſt Indies, of whoſe fruitfulneſſe many and ſundry things were deliuered by auncient writers

Amongſt his other great labours and coſtes, whereof hee was no niggard, hee determined to ſend certaine men skillfull in the Arabian tongue vnto thoſe prouinces, and eſpecially vnto *Preſtor Iohn*, whereof two of them which hee ſent were *Alfonſus* of Payua borne at the white Caſtell, and another *Iohn Peter* of Couilham both Portingales. Theſe luckely began their iourney from Schalabiton, the ſeauenth day of May, in the yeare of our Sauiour Chriſt, one thouſand foure hundred foure-ſcore and ſix, and fayning them-ſelues to be Marchants for their more quietter paſſage, they iournyed firſt to Barchiona, from thence to Naples and ſo to Rhodes: then taking their iourney from Alexandria, they arriued laſtly at Cayre, and their getting the company of ſome Marchants they tooke their iourny towards Thor: where taking ſhipping they arriued neere a certayne citty called Cuaccen, ſytuated on the Æthiopian ſhore, from thence they ſayled towards Adenes, where they agreed betwixt themſelues, that

that *Alphonsus* should returne againe into Æthiopia vnto *Prestor Iohn*, and that *Peter* should go forward into India, but *Iohn* hauing found out Calecut Goa, and the whole shore of the Malabars, sayled to Zofala, and from thence againe to Adenes, & so went straight to Caire, expecting to finde his companion there and that they might returne together into Portingale to their king (for they appointed when they went from Adene, to meete againe, at a time limited, at the same Cayre) whither when he was returned he receyued letters from King *Iohn* out of Portugale, by the hands of two Iewes, whereof one was called *Rabbi Abraham* a Biensian, and the other *Ioseph* a Lamacensian, by which letters he was certified, that his fellow *Alfonsus* was there dead, and whereby hee was also commanded not to returne into his country before hee had vewed Ormuzia and saluted *Prestor Iohn*, of whose state the king did greatly desire to be certified.

Wherfore *Iohn Peter* not knowing what his companion *Alphonsus* had done in his life time, went backe againe to Adenes accompanied with the same *Rabbi Abraham* and sent *Ioseph* backe againe to the King with letters, signifiing his trauels and what he had done, & so taking water sayled from Adenes to Oromuzia, where leauing *Abraham* the Iew and dispatching him with more letters to the King, he determined to saile towards Mecha, which when hee had descryed he erneſtly desired to see mount Synai, from thence hee departed to Thor, and againe taking shipping and passing ouer the straights of the Erythrean sea, hee came to Zeila and from thence went all the rest of the way on foote, vnto the court of *Prestor Iohn*, who was then called *Alexander*, of whome beeing very curteously receiued hee deliuered vnto him the letters which

he

hee had from King *Iohn* offerring into his hands also the Topography or Mappe, wherein he might see all our voyage. This *Alexander* determining to send him backe to his King, was preuented by death that hee could not doe it, who being dead his brother surnamed *Nau*, succeeded him in his place, of whome this *Iohn Peter* could neuer obtaine licence to depart into his country, and *Nau* dying likewise, his liberty to depart was in like manner denied him by *Dauid* the Sonne of *Nau* and next heire to his Kingdome, but seeing hee could by no meaues haue leaue to depart from that prouince, and to mitigate and asswage the exceeding desire he had to returne home, the King bestowed vpon him most ample and large gifts, and then he tooke to his wife a noble woman, of whome hee begot many children.

This man our Embassadors found out in the court of *Prestor Iohn*, and had conferrence with him, from whence when they departed in the yeare of our Lord one thousand fiue hundred twenty and sixe, they were very desirous to take him with them into their country, and he himselfe was as willing to depart, but they could neuer get leaue of king *Dauid*, for hee euer answered to their desires, that hee receiued that man of his father *Nau* when he receiued his Kingdomes, and that hee would regard him with the like care and loue as he did his Kingdomes.

And that there was noe cause why it should bee irkesome to him to liue amongst the Æthiopians, where, both from his fathers liberality and his owne he had receiued great welth and riches: This *Iohn Peter* (as our Embassadors reported) was skilfull almost in all languages, for which cause, and more especially for his wisdome (which was very great,) was he so earnestly retayned of the Æthiopian

opian Emperors, from whome they exactly vnderstood the estate of Portugall and their nauigations, by the often recytall whereof, (as he was very learned and eloquent,) he purchased the loue and affections of the people of Æthiopia, both to him-selfe and to vs all, After *Iohn* the second King of Portugall was dead, and *Emanuell* most happily succeeded him in his Kingdome, he sent a nauy whereof *Vascus a Gama* was gouernor, in the yeare of our redemption one thousand foure hundred ninty and seauen, for Æthiopia, who disankerring at Vlysbone, and recouering and escaping that dangerous poynt, called *caput bonæ spei* at last arriued in East India, where by armes they reduced many prouinces and cities vnder our subiection, and gouernment; which newes being made knowne in Æthiopia by the borderers, as also by some Portugalls which at that time came out of India to *Prester Iohns* Court, *Helena* the grand-mother of *Dauid*, (who by reason of *Dauids* non age, had the administration and gouernment of his Kingdomes) sent one *Mathew Armenius* a skilfull man and learned in many languages, into Portugale to King *Emanuell*, and (that his Embassage might carry more credit and authority) she sent with him a noble yongman called *Abessynus*, which two I haue often met in our Court, and haue had familiar conference with them, This *Mathew* came by diuers iournies to Goa vnto *Alphonsus Albuquercus* viceroy there, of whome hee being receiued very curteously, and dispached thence liberally rewarded, he arriued in our nauy at Vlispone, in the yeare of Christ 1513. who shewing to the King the cause of his Ambassage, presented him with a crosse finely wrought, made of that tree whereof our Sauiour Christ was Crucified, which crosse I haue oftentimes seene and worshipped, while my brother

Fructus

Fructus a Goes was the Kings chamberlaine and had it in his cuſtody: the Queenes letters which hee brought vnto King *Emanuell* purported thus much.

A letter of Helena *the grand-mother of* Dauid *Precions* Iohn *Emperor of Æthiopia, written vnto* Emanuell *King of Portugall in the yeare of our Lord.*

1509.

IN the name of God the Father the Sonne and Holy Ghoſt, one God in three preſons, the health grace and benediction of our Lord and Redeemer Ieſus Chriſt, Sonne of the bleſſed Virgin *Mary*, borne in Bethlem, bee vpon our deere brother, the moſt Chriſtian King *Emanuell*, gouernor of the ſea, and conqueror of the Barbarous and incredulous Moores: Our Lord God proſper thee and giue thee victory ouer all thine enimies, and that your Kingdomes and dominions (by the deuout prayers of the Meſſengers of our Sauiour Chriſt, to witte the foure Euangeliſts S. *Iohn*, *Luke*, *Marke* and *Mathew*, whoſe ſanctity and prayers be euer thy defence, may extend and ſtretch them-ſelues wide and broad.

Theſe are to certyfie you moſt deere brother, that there came vnto vs from your great and famous Court, two Meſſengers, whereof one was called *Iohn*, who affirmed him-ſelfe to be a Preeſt, and the other *Iohn Gomez*, and deſired of vs ſouldiors and prouiſion for the warres, wherefore wee haue ſent vnto you our Embaſſador *Mathew*, the Brother of our ſeruice, with the lycence of *Marke* the Patriarch, who giueth vs his benediction, ſending vs Preeſts from Ieruſalem, hee is our father, and father of all our dominions, the piller of the faith of Chriſt, and of the Holy Trynitie, hee at our requeſt

ſent

sent vnto your great Captaine and leader of those Souldiers, which make warres in *India* for the faith of our Sauiour Iesus Christ, to signifie vnto him, that wee were ready and willing to send vnto him Souldiers and prouision for the warres, if neede required; and because wee haue heard it reported that the Prince of *Caire* hath sent forth a great Nauy against your Forces, to be reuenged (as we be well assured) of the losses and dammages which hee hath often receiued of the Captaines of your Armie which you haue in *India*, whom God of his great goodnesse vouchsafe to assist, and so to prosper their proceedings euery day more and more, that all those vnbeleeuers may once become subiect to your gouernment. We therefore to withstand their assaults will forthwith send an Armie which shall stay at the sea of *Mecha*, that is to say, at *Babelmendell*, or if you thinke it more fitting, at the hauen of *Inda*, or *Thor*: that so you may destroy, and roote out all those *Moores*, and miscreant vnbeleeuers from the face of the earth, so as the gifts and oblations which be brought and offered at the holy Sepulcher be no more deuoured of dogges: for now is come that time promised, which (as is said) Christ and his mother *Mary* foretold, to wit, that in the latter daies a King should arise from out some Christian Region, that should abolish and bring to nought the vniuersall stocke of the *Barbarians* and *Moores*. And now certainely is that time come, which Christ promised to his blessed Mother. Moreouer, what euer our Embassador *Mathew* shall say vnto you, accept it, and giue credit vnto it, as that which proceedeth from our owne person, for he is one of the chiefest of our Court, and therefore haue wee sent him vnto you: Wee would haue committed these things vnto your Messen-

gers, which you ſent hither, but that wee were afraide leſt our buſineſſes might bee taken otherwiſe then wee intended. We haue ſent vnto you by this *Mathew* our Embaſſador, a Croſſe made (vndoubtedly) of a peece of that Tree, whereupon our Sauiour Chriſt was crucified at Ieruſalem. Which peece of ſacred wood was brought to vs from Ieruſalem, and thereof wee made two Croſſes, whereof one remaineth with vs, the other we haue deliuered to our Embaſſador to be preſenred to you, the wood is of a blacke colour, and hangeth at a little ſiluer ring.

Furthermore, if it ſhall ſeeme good vnto you, either to giue your daughters in marriage to our ſonnes, or that we ſhall giue oue our ſonnes to your daughters, it ſhall be very acceptable vnto me, and profitable to vs both, and the beginning of a brotherly league betwixt vs, which coniunction of matrimony, we ſhall euer deſire to enter into with you, as well hereafter, as for the preſent time.

And thus wee end with our praier vnto God, that the ſaluation and grace of our redeemer Ieſus Chriſt, and of our bleſſed Lady the Virgin *Mary*, may extend and remaine both vpon you, your ſonnes and your daughters, and all your family. *Amen.*

Moreouer, theſe are to certifie you, that if wee would make warres, and ioyne our Armies together, wee ſhould (by Gods helpe) be ſtrong inough, vtterly to deſtroy and root out all the enemies of the faith of Chriſt. But our kingdomes and dominions are ſo ſcituated in the middle of the land, as by no meanes wee can haue paſſage into the ſea. In the ſea therefore wee haue no power, wherein (praiſe be giuen to God) you bee the ſtrongeſt of all Princes. Ieſus Chriſt bee your guide, for your affaires, which

which you haue done and atchieued heere in *India*, seeme rather to bee done by miracle, then by man; but if you would furnish a Nauy of a thousand shippes we will giue you prouision, and aboundantly minister vnto you all things necessary for such a Nauy.

This letter, with some other Articles of the Faith, religion, manners, and state of the *Ethiopians*, which *Mathew* expressed before King *Emanuell* and his Councell, I haue by the intreaty of *Iohn Magnus Gothus*, Archbishop of *Vpsalia* in the kingdome of *Suetia*, with whom I had extraordinary familiarity and frindship in *Prussia*, translated out of the *Portingall* language, wherein I found it written, into Lattine: which letter, together with the said articles, were afterwards imprinted at *Antwerp*, without my priuity.

These things vnderstood from the *Æthiopian* Embassadors, King *Emanuell* (as he was exceeding wise, and most desirous to encrease the Christian religion) instituted an Embassage sufficiently furnished with very graue and reuerend men, the chiefest whereof were *Edward Galuanus*, a man well stricken in yeares, and of great wisedome and experience. And *Francis Aluarez*, a Priest, and of very renowned authority with the King, who was also old, and of vnreproueable manners: both which I haue knowne by sight. These two, and *Mathew* the *Ethiopian* Embassador, sayled towards *India*, vnder the conduct of *Lupo Soarez* the Viceroy, and after his death, vnder Viceroy *Didaco Lupeza a Sequeira*, who was *Lupos* successor, with a Nauy well furnished, which hee had prepared against the *Turkes*, by whom they were brought to a hauen called *Arquicum*, situated vpon the *Erythræan* shore, & vnder the dominiō of *Prester Iohn*, into which hauen the ship ariued

vpon the second day of Aprill, in the yeare of Christ 1520. In which iourney *Edward Galuanus* dyed in *Camara*, an Island in the Erythræan sea, & *Rhodericus Limius* was placed in his stead., who with his fellowes in Embassage set forwards on their iourney from the said hauen of *Arquicum*, towards the Court of *Prester Iohn*, hauing *Mathew* with them as their guide and companion (for that young man *Abessynus*, whom I formerly mentioned, was dead before this time.) And in this iourney *Mathew* dyed likewise, and was buried in a famous Monastery called *Bisayn*, after whose funerals performed, they set forwards on their intended iourney, and after great trauels, infinite labours, and many dangers, they arriued at the Court of *Prester Iohn*, of whom, *Rhodoricke* with his associates, were very honorably receiued, and he hauing perfected his businesse, and receiued new message, was sent backe againe vnto King *Emanuell*: which done, hee went to the hauen of *Arquicum*, but found not the Nauy there of whom *Ludouicus Menesius* was gouernour, and which came purposely thither to carry them backe againe: for they stayed so long, that the ship could no longer expect their comming, by reason of the outragious and vehement tempests within those coasts, by an admirable secret of nature, blow sixe monethes together from one climate, and the other sixe monethes from the other.

At *Arquicum* hee found letters with the Gouernor of the towne, left there by *Pretor Ludouicus*, perporting the death of king *Emanuell*: wherefore he determined to returne againe to *Prester Iohns* Court, at whose returne *Prester Iohn* writ letters vnto the Pope of *Rome*, committing them to *Francis Aluarez*, to bee carried to him at *Rome*.

All

All these hauing remained in those prouinces for the space of sixe yeares, in the the end, together with the *Ethiopian* Embassador, whom *Prester Iohn* sent anew vnto our King, entred into one of the Kings ships at *Arquicum*, which was there laid for the purpose, in the moneth of Aprill in the yeare of Christ 1526. and disankering thence, sailed towards *India*, and at length by tedious trauels at sea, they returned to King *Iohn* at *Lisbon*, in the moneth of Iuly, in the yeare 1527. who retained the *Ethiopian* Embassador with him, touching certaine poynts of his Embassage, vnto the yeare 1539. and sent *Francis Aluarez* vnto Pope *Clement* the seuenth, with letters from *Prester Iohn*, from whom he came as Embassador. Which letters the Pope receiued at the hands of the said *Francis Aluarez*, at *Bononia*, in the moneth of Ianuary 1533. In the presence of the Emperour *Charles* the fift; of which letters, and of others written to *Emanuell*, and *Iohn* King of *Portugall*, *Paulus Iouius*, a very learned man was interpretor, who hath translated them out of the *Portingall* language, wherein they were written, into Latine, as here you may see.

A letter from Dauid *the most renowned Emperour of Æthiopia, written to* Emanuell, *King of Portugall, in the yeare of our Lord* 1521. Paulus Iouius *being interpretor.*

IN the name of God the Father, as hee alwaies hath beene, voyd of all beginning: in the name of God his onely sonne, who is like vnto him, and was before the starres gaue light, and before hee laid the foundation of the Ocean, who at another time was conceiued in the

wombe of the blessed Virgin, without the seede of man, & without mariage, for in this maner was the knowledge of his dutie: in the name of the holy Ghost, the Spirit of sanctity, who knoweth all secrets that be, where he was before, that is of al the altitudes of heauen, which is sustained without any pillers or props, hee who amplified the earth, which before was not created nor knowne through all parts, from the east to the west, & from the north to the south. Neither is this the first or second, but the vndiuided Trinity in the only eternall Creator of all things, of one only councell, and one word for euer and euer *Amen.*

These letters are sent by *Atani Thingil*, that is to say, the incense of a virgin, which name was giuen him in baptisme, but now at his first entrance into his kingdome, he tooke the name of *David*, the beloued of God, the piller of faith, a kinsman of the tribe of *Iuda*, the son of *David*, the son of *Salomon*, the son of the piller of *Sion*, the son of the seed of *Iacob*, a son of the hand of *Mary*, and the carnal son of *Nav* Emperour of great and high *Ethiopia*, and of great kingdoms, lands, and dominions, king of *Xoa*, *Caffate*, *Fatigar*, *Angote*, *Boru*, *Baaligaze*, *Adea*, *Vangue*, *Goiame* (where is the head of the riuer *Nilus*) of *Damaraa*, of *Vaguemedri*, *Ambeaa*, *Vagne*, *Tigri Mahon*, of *Sabain*, where *Saba* was Queene, and of *Bermagaes*, and Lord vnto *Nobia* the end of *Egypt*.

These letters I say, bee sent from him, and directed to the high, mightie, and inuincible Lord *Emanuell*, who dwelleth in the loue of God, and remaineth firme in the Catholicke faith; the sonne of the Apostles *Peter* and *Paul*, King of *Portingall*, and of the *Algarbians*, friend of Christians, enemy, iudge, Emperour and vanquisher of the *Moores* and of the people of *Affricke* and of *Guiennea*,

from

from the Promontory and Iſland of the Moone, of the redde ſea of *Arabia*, *Perſis* and *Armutia*, of great *India*, and of all places, and of thoſe Iſlands and adiacent Countries: ſpoyler and ouerthrower of the *Moores*, and ſtrange Paganes, Lord of Caſtles, high Towers, and Walles, and increaſer of the faith of Chriſt. Peace be vnto you King *Emanuell*, who (by Gods aſſiſtance, deſtroyeſt the *Moores*, and with your Nauy, your Armie, and your Captaines, driueſt them vp and downe like vnbeleeuing dogges. Peace be vnto your wife the Queene, the friend of Ieſus Chriſt, hand-maide of the virgine *Mary*, the mother of the Sauiour of the world. Peace bee vnto your Sonnes, who bee as a Table well furniſhed with dainties in a greene Garden amongſt the flouriſhing Lillies. Peace bee vnto your Daughters, who are attired with garments, and coſtly ornaments, as Princes Palaces bee garniſhed with Tapeſtry. Peace bee vnto your kinsfolkes, which bee procreated of the ſeede of the Saints, as the Scripture ſaith, the ſonnes of the Saints be bleſſed both within doores and without. Peace be vnto your Councellors & officers, your Magiſtrates & Lawyers. Peace be vnto the captains of your caſtles & borders, and of all matters of munition. Peace bee vnto all your Nation, and to all your inhabitants (*Moores* and *Iewes* excepted.) Peace be vnto all your pariſhes, and to all that be faithfull to Chriſt and to you. *Amen.*

I vnderſtand my Lord, King, and Father, that when the report of my name was brought vnto you by *Mathew* our Embaſſador, you aſſembled a great number of your Archbiſhops, Biſhops, and Prelates, to giue thankes vnto Chriſt our God for that Embaſſage, and that the ſame *Mathew* was receiued very honorably, and ioyfully,

which thing did exceedingly reioice mee, and for which I in like manner, and all my people with me, praised God, with great deuotion. But it grieued mee when I vnderstood that *Mathew* was dead in the Monastery of *Bisain* in his returne home, when hee should haue entred into the limits of our Countrie, yet I my selfe sent him not, because I was then a childe of eleuen yeares of age, and had scarce taken vpon me the gouernment of my kingdome after the death of my father, but *Helena* the Queene, whom I did reuerence as my mother, and who gouerned the kingdome for me, she sent him. That *Mathew* was a Marchant, and his right name was *Abraham*, but he called himselfe by another name, that he might trauell more securely through the *Moores*, yet notwithstanding he being knowne to be a Christian by the *Moores* in *Dabull*, was there cast into prison, which when hee had signified vnto the Præfect of your Armie, the same præfect sent diuers valiant men to deliuer this Christian out of that vile prison, which he did more willingly, vnderstanding that he was my Embassador, and when he had deliuered him from the hands of his enemies, hee committed him to your ships, to be brought vnto your presence. That *Mathew* declared his message in my name vnto your King, and writ vnto me that hee was honourably receiued, and aboundantly rewarded with gifts of all sorts, which is likewise affirmed by your messengers, which *Didacus Lupez de Sequeira*, chiefe Gouernour of your Fleete, sent vnto vs, who presented those letters vnto vs which *Edward Galuanus* that died in the Isle of *Cameran*, should haue brought. Vpon view of which letters I greatly reioyced and praised God, conceiuing great pleasure, when I beheld the breasts of your Messengers marked with Crosses,

Crosses, and proued by enquiring of them, that they obserued the Ceremonies of the Christian Religion, which be most infallible true: and I was exceedingly stirred vp with a singular deuotion, when I vnderstood that they founde their way into *Ethiopia* by miracle: for they told vs that the Captaine of the ship wandring long by the *Arabicke* sea, and therefore dispairing to finde our hauen, determined to leaue this busines vndispatched, and to returne into *India*, the rather for the cruell tempests wherewith they were tossed vpon the sea, but in the same morning betimes that hee entended to retire, a red Crosse appeared vnto him in heauen, which when he had worshipped, hee commanded the Mariners to turne the foredeckes of their shippes that way as the Crosse stood, and so by Gods appointment was our hauen discouered and found out, which thing I held to be miraculous. And surely the Gouernor of that Nauy is beloued of God, seeing he obteined so great felicity, as no man before him had obtained of God. This mutuall Embassage was formerly spoken of by the Prophet in the booke of the life and passion of S. *Victor*, and in the bookes of the holy Fathers, that a great Christian King should make peace with the King of *Ethiopia*: yet did I not thinke that this would haue come to passe in my dayes, but God knew the certainty, that his name might bee extolled, who directed the Messenger vnto me, that I might send the like vnto you againe, my Father, and friend in Christ, that wee may remaine in our Faith, seeing I neuer had any Messenger, nor certaine knowledge from any other Christian King.

Hitherto the *Moores* haue beene about mee the sonnes of *Mahomet* and Gentiles, some of them bee slaues, which

which know not God, ſome others worſhip the fire and blockes, ſome others adore the Sunne, and ſome ſuppoſe Serpents to bee Gods. With theſe I neuer had peace, becauſe they refuſe to come vnto the truth, and to theſe I preach the faith in vaine. But now I am at quiet, and God hath giuen mee reſt with all mine enemies, and yours, for when I march in Armes againſt them in the boundes of my Countrie, they turne their faces and flye from vs, and our Captaines and Souldiers haue the conqueſt of them and their Campes: neither is God angrie with me (as the *Pſalmiſt* ſaith) and God fulfilleth the deſires of thoſe Kings which require iuſt things, yet this belongeth not to our praiſe, but the praiſes are to bee giuen vnto God, for hee it is that hath giuen the world vnto you, and hath granted vnto you the lands of the Gentiles for euer, and the landes of other people from the limits of your owne Countrie, euen to the entrance into *Ethiopia*. Wherefore I giue inceſſant thankes vnto God, and declare his great and incomprehenſible power and maieſty, conceiuing great hope that the ſonnes of thoſe people which come vnder your dominion, ſhall vndoubtedly bee partakers of the truth of religion, and therefore I praiſe God, and hope that your ſonnes, and my ſelfe, and you alſo, ſhall exceedingly reioyce for the good ſucceſſe of theſe things. And you ought continually to pray vnto God, vntill hee giue you his grace to obtaine the holy Temple in *Ieruſalem*, which is now in the power of the enemies of Chriſt, the *Moores*, *Gentiles*, and Heretickes, which if you bring to paſſe, your eſtimation and renown ſhall be repleniſhed with all praiſe.

But three of thoſe Embaſſadors which came vnto mee with

with the said *Mathew*, and the great Præfect of your Nauie came downe to *Macua* to commune with the King of *Bornagaes*, who is subiect to our gouernment, and forthwith sent Embassadors vnto me, and great gifts which were most deere and acceptable vnto me: but yet your fame and renowne was more deere and precious vnto me then all iewels and treasures whatsoeuer. But let vs omit these things, and conferre amongst our selues how wee may inuade and take the infidels Countries, for which purpose I shal willingly giue *one hundred thousand thousand drachmaes of gold*, & as many fighting men, timber, yron, and copper likewise, for to build and furnish a Nauie, besides great store of furniture and prouision for warres, and wee will accord and agree friendly together, and for because it is not my custome, nor fitting for my dignitie, to send embassadors to require peace, and seeing you your selfe haue formerly required it, with great sincerity (to confirme the sayings of our Sauiour Christ, for it is written: *Blessed bee the Feet which bring peace*,) therefore I my selfe am most ready to embrace it, after the manner of the Apostles, which were of one consent, and of one heart. O King, and my Father *Emanuell*, God who is only one, the God of heauen, and alwaies of one substance, neuer waxing yonger or older, preserue and keepe thee in safety. He which brought the message from you vnto vs was called *Rhodericus Lima*, hee was the head and chiefest man of that embassage, and with him was *Francis Aluarez*, whom for his honesty of life, singular religion, and iustice, I haue held most deere, and especially for that being demanded of his faith, he answered thereunto very fitly and truely. And therefore you ought to exalt him, and to call him maister, and to imploy him in conuerting the

the people of *Macua*, and of *Dalaca*, of *Zeila*, and of all the Islands of the red sea, because they bee in the bounds of my kingdomes.

And I haue granted vnto him a Crosse, and a staffe in token of his authority, and doe you commaunde that these things may be giuen vnto him, and that hee may bee made Bishiop of those Countries and Islands, because hee well deserueth it, and is very fitting to administer that office, and God shall doe good unto thee that thou maiest bee alwaies strong against thy enemies, and constraine them to prostrate themselues at thy feet, I pray God prolong thy life, and make thee partake of the kingdome of heauen, in the best place, euen as I wish for my selfe, for with my eares haue I heard much good of you, and I see with mine eies that which I thought I should neuer haue seene, and God will make all things to goe well with you, and your seate shall bee vpon the tree of life, which is the seate of the Saints. *Amen.*

As a young child I haue done what euer you commanded mee, and will doe if your Embassadors come hither, that we may aid one another by our mutuall forces: & I shall giue, and cause to bee giuen vnto all your Embassadors which shal come hither, what euer you will signifie to be done, and as you did at *Macua*, at *Dalaca*, and at the ports in the streights of the redde sea, that wee may bee prosperously ioyned together, both in Councell and action, as I doe chiefly desire: for when your Forces shall come to those Coastes, I will speedily bee with them with my Armie also, and because there bee no Christians in the Marches of my Countrie, nor any Churches for Christians, I will giue vnto your people those lands to dwell in, which be neereſt vnto the

dominion

dominion of the *Moores*, for it behoueth that you bring your beginnings to a good end. In the meane space send to me learned men, and caruers of Images of gold and siluer, workers of copper likewise, and of Iron, of tinne, and of lead, and Artificers to imprint bookes for the Church in our language, and some that can make gold foyle, *or thin plates, or raies of gold*, and with the same can guild other mettals, these shall bee courteously entertained in my house, and if they shall desire to depart, I will giue vnto them large & ample rewards for their labours. And I sweare by God, Iesus Christ the sonne of God, that I will freely suffer them to depart when they please. This I most boldly and confidently desire, because your vertue is apparant vnto me, and your goodnesse well knowne. And for that I know you loue me well, whereof I am most assured, because for my sake you receiued *Mathew* very honourably, and liberally, and so sent him backe againe: and therfore I couet to desire those things, neither be thou ashamed of it, for I will truly accomplish and performe all things. That which the Father desireth of the Sonne, cannot bee denyed, and you are my Father, and I your Sonne, and wee bee coupled and ioyned together, and as one bricke is ioyned to another in a wall, so we being so to agree together, in one heart, and in the loue of Iesus Christ, who is the head of the world, and those which be with him be likened to brickes ioyned together in a wall.

Letters from the ſaid DAVID, *Emperour of Æthiopia vnto* Iohn *the third of that name, King of* Portugall, *written in the yeare of our redemption* 1524. *and interpreted by* Paulus Iouius.

IN the name of God the Father almighty, maker of heauen and earth, and of all things that be made either viſible or inuiſible: in the name of God the ſonne Chriſt, who is the ſonne and Councell, and prophet of the Father: in the name of God the holy Ghoſt, the Aduocate of the liuing God, equall to the Father and the Sonne, who ſpake by the mouth of the Prophets, breathing vpon the Apoſtles, that they might giue thanks and praiſe vnto the holy Trinity, which is euer perfect in heauen, and in earth, in the ſea, and in the deepe. *Amen.*

I ſurnamed *Virgins Frankincenſe*, which name was giuen me at my baptiſme, and now taking vpon me the gouernment of my kingdome, I haue alſo aſſumed the name of *Dauid*, the deerely beloued of God, the pillar of the faith, the iſsue or ſtocke of *Iuda*, the ſonne of *Dauid*, the ſonne of *Salomon* Kings of *Iſraell*, the ſonne of the columne, or piller of *Sion*, the ſonne of the ſeed of *Iacob*, the ſonne of the hand of *Mary*, and the ſon of *Nau* by the fleſh, ſend theſe letters and meſſage vnto *Iohn* the moſt high, mighty, and potent King of *Portugall*, and of the *Algarbians*, the ſonne of King *Emanuell*: Peace bee vnto you, and the grace of our Lord Ieſus Chriſt remaine alwaies with you. *Amen.*

At that time that the power of the King your father was reported vnto me, who made war againſt the *Moores*, the ſons of the abhominable & accurſed *Mahomet*, I gaue great

great thankes vnto God for your increase & greatnes, and for the crown of your conuersation in the house of Christianitie. In like manner I tooke pleasure by the comming of your Embassadors, which reported vnto me that kings speeches, whereby a singular loue, knowledge, & friendship was established betwixt vs, vtterly to extirpe & driue away those wicked & accursed *Moores*, and vnbeleeuing *Gentiles*, which dwell betweene your kingdomes & mine. But while I was thus ioyfull, I heard that your father and mine was departed out of this life, before I could dispatch my Embassadors from hence vnto him: and therefore my ioy was suddenly turned into sadnes, so that in the great sorrow of my heart all the States and Noble men of my Court, and Ecclesiasticall Prelates, and all which liue in Monasteries, and all our subiects wholly, made great lamentaion with me, so as the pleasure we conceiued of the first message, was equalled and extinguished with the sorrow of the last.

Sir, from my first entrance into my kingdomes vnto this present time, no message nor messenger hath come vnto me either from the King or kingdome of *Portugall*; but in the life time of the King your Father, who sent his Captaines and Gouernours vnto mee, with Clearkes and Deacons, which brought with them all solemne prouision and apparell for the *Masse*, for which I reioyced greatly, and receiued them honourably, and shortly after dismissed them, that they might returne with honour and peace. And after they came to a Hauen of the sea, which is within my limits in the redde sea, they found not the great Gouernour of the Nauie there, whom your father had sent, for he expected not their comming, but certified mee that hee could not

stay

ſtay their comming, for that your cuſtome is to create a new chiefe Gouernour of the Fleete once euery three yeares, in which meane time hee that was newly created, came thither, and this was the cauſe that the Embaſſadors ſtaied longer then was needfull. But now I ſend my Meſſages by *Chriſtopher*, the brother of *Licontius*, whoſe name at his baptiſme is *Zoga Zabo*, which is as much to ſay, as the grace of the Father, and hee ſhall manifeſt my deſires before you.

In like manner I ſend *Francis Aluarez* vnto the Pope of *Rome*, who in my name ſhall yeeld my obedience vnto him, as is fitting.

O Sir King, & my brother, giue eare and atttend, & indeuor to embrace that friendſhip which your Father opened betwixt vs, and ſend your Meſſengers and Letters often vnto vs, for I greatly deſire to ſee them, as from my brother, for ſo it ſhould be, ſeeing wee are both Chriſtians. And ſeeing the *Moores* which be wicked and naught, accord and agree together in their ſect. And now I proteſt I will neuer hereafter admit any Embaſſadors from the Kings of *Egypt*, nor from other Kings, which ſend Embaſſadors vnto me, but from your highneſſe, which I much deſire ſhould often come: for the Kings of the *Moores* account me not their friend, by reaſon of our diſagreement, and diſparitie in religion: yet they faine friendſhip, that by that meanes they may more freely and ſafely exerciſe merchandiſe in our kingdomes, which is very profitable vnto them, for they carry great ſtore of gold (wherof they be very greedy) out of my kingdoms: though they be but hollow friends vnto me, and their commodities bring me but little pleaſure, but this hath beene tollerated, becauſe it hath been an ancient cuſtome

of

of our former Kings, and though I make no warres vpon them, nor vtterly ouerthrow them, and bring them to destruction, yet in this I am to be borne withall, leſt, if I did ſo, they ſhould violate and pull downe the holy Temple which is at *Ieruſalem*, wherein is the ſepulcher of our Sauiour Chriſt, which God hath ſuffered to be in the power of the wicked *Moores*, and alſo leaſt they ſhould make leuell with the ground other Churches which be in *Egypt* and *Syria*. And this is the cauſe why I doe not inuade and ſubdue them; which thing greatly irketh me, and I am the rather perſwaded ſo to doe, ſeeing I haue no bordering Chriſtian king to aſſiſt me, and to cheere and incourage my heart in that, or the like enterpriſe.

And therefore my ſelfe (O King,) haue no great cauſe to reioyce of the Chriſtian Kings of *Europe*, vnderſtanding that they agree not together in one heart, but that warres bee very rife amongſt them. Bee you all of one Chriſtian-like minde, for you ought all of you to bee content of a firme peace amongſt you.

And certainly, if any of my neighbouring Chriſtian Kings were ioyned with me in an amiable league (as they ought) I would neuer depart from him one houre. And of this I know not well what I ſhould ſay, or what I ſhould do, ſeeing they ſeeme to be ſo ordained by God.

Sir, ſend your Meſſengers more often vnto mee, I beſeech you, for when I looke vpon your letters, then mee thinkes, I behold your countenance. And ſurely greater friendſhip ariſeth betwixt thoſe wich bee farre diſtant, then thoſe which dwell neere together, by reaſon of the great deſire wherewith they bee delighted,

for he which hath hidden treaſures, though he cannot ſee them with his eyes, yet in his heart hee euer loueth them moſt ardently, as our Sauiour Ieſus Chriſt ſaith in the Goſpell, where thy treaſure is, there is thy heart alſo.

And in like manner ought you to make mee your treaſure, and to cowple your heart ſincerely with mine. O my Lord and brother, keepe this word, for you bee moſt prudent, and (as I heare) much like vnto your Father in wiſe-dome, which when I vnderſtood, I forthwith gaue praiſe vnto God, and laying aſide all griefe, conceiued ioy and ſaid: Bleſſed is the wiſe ſonne, and of great eſtimation, the ſonne of King *Emanuell*, which ſitteth in the throne of his fathers kingdomes. My Lord beware then, faint not, ſeeing thou art as ſtrong as thy father was, nor ſhew thy forces to be weake againſt the *Moores* and *Gentiles*, for by the aſſiſtance of God, and thine owne vertue, thou ſhalt eaſily vanquiſh and deſtroy them, neither ſhalt thou ſay that thou haſt ſmall power left thee by thy father, for truely it was great inough, and God ſhall euer bring thee helpe.

I haue men, money, and munition, in aboundance, like the ſands of the ſea, and the ſtarres of heauen, and we ioyning our forces together, may eaſily deſtroy the rudenes and barbarouſnes of the *Moores*. And I deſire nothing elſe of you but skilfull men, which bee able to inſtruct my ſouldiers to keepe their orders and rankes in battell. And thou, O King, art a man of perfect age, King *Salomon* tooke vpon him the gouernment of his kingdome when he was but twelue yeares of age, yet of great power and more wiſe then his father. And my ſelfe likewiſe was but a childe of eleuen yeares of age when my father

ther *Nau* departed this life, and being entred into my Fathers seate, by Gods ordinance, I obtained greater wealth aud forces then euer my Father had: for in my power bee all the borderers and Nations of the Kingdome. Wherefore both of vs ought to giue incessant thankes vnto God for so great benefites receiued.

Giue eare vnto mee my brother and Lord, for this at one word I desire of you, that you will send vnto mee learned men, that can carue images, imprint bookes, and make Swordes, and and all kinde of weapons for the warres: head Masons likewise, and Carpenters, and physitions that haue skill to make medicines and cure wounds.

I would also haue such as can drawe gold into thin plates, and bee able curiously to carue and ingraue gold and siluer, and such likewise as haue knowledge to get gold and siluer from out the veines of the earth, and to worke in all manner of mettall mines. Besides these, I shall much esteeme of such as can make couerings for houses of leade, and will teach others how to make tiles of chalke or clay.

To conclude, I shall haue vse of all manner of Artificers, and especially of such as can make Gunnes. Helpe mee therefore, I pray you, in these things, as one brother should helpe another, and so God will helpe you, and deliuer you from all euill, God will heare thy prayers and petitions, as hee hath receiued holy sacrifices at all times, as first of all, the sacrifices of *Abell*, and of *Noe* when hee was in the Arke, and that of *Abraham* when hee was in the land of *Madian*, and that of *Isaac* when hee departed from the Ditch or Trench of the Oath, and that of *Iacob* in the house

of *Bethlem*, and of *Moſes* in *Ægypt*, and *Aaron* in the Mount, and of *Ieſon* the ſonne of *Nav* in *Galgale*, and of *Gedeon* in the Coaſt, and of *Sampſon* when hee was a thirſt in the land of drought, and of *Samuell* in *Rhama*, of the Prophet, and of *Dauid* in *Nacira*, and of *Salomon* in the Cittie of *Gabeon*, and of *Helias* in mount *Carmell*, when hee raiſed from death the Widdow womans ſonne, from *Rhicha* aboue the pit, and of *Ioſaphat* in battell, and of *Manaſſes* when hee ſinned, and conuerted againe vnto God, and of *Daniell* in the Lyons Denne, and of the three brethren, *Sydrach*, *Myſaach*, and *Abednago* on the firy furnace, and of *Anna* before the Altar, and of *Nehemias*, which made walles with *Zorababell*, and of *Mathathia* with his ſonnes, ouer the fourth part of the world, and of *Eſau* vppon his bleſſing, euen ſo our Lord wil receiue your ſacrifices, and ſupplications, and will helpe you, and ſtand with you againſt all perſuerſnes, aud ouerthwartnes at all ſeaſons, and euery day.

Peace bee with you, and I embrace you with the armes of ſanctitie, and in like manner I embrace all thoſe which be of your Councell of the kingdome of *Portugall*, Archbiſhops likewiſe, and Biſhops, Prieſts, and Deacons, and all men and women whatſoeuer.

The grace of God, and bleſsing of the Virgine *Mary* the mother of God be with you, and with you all. *Amen.*

Letters from the same most renowned Dauid, *Emperour of Ethiopia, vnto the Pope of* Rome, *written in the yeare of our Lord* 1524. *and translated into Latine by* Paulus Iouius.

IN the name of God the Father Almighty, maker of heauen and earth, and of all things visible and inuisible: in the name of God the Sonne Iesus Christ, which is the same with the Father from the beginning of the world, and is light of light, and true God of true God: in the name of the holy spirit of the liuing God, who proceeded from God Father.

These letters I the King doe send, whose name the Lyons doe worship, and by the grace of God, I am called *Athani Tinghil*, that is to say, the incense of a virgin, the Sonne of King *Dauid*, the sonne of *Solomon*, the sonne of a king by the hand of *Mary*, the son of *Nav* by the flesh, the son of of the holy Apostles, S. *Peter* and S. *Paul* by grace.

Peace bee vnto you most iust Lord, holy, mighty, pure, and sacred Father: vnto you, which are the head of all Princes, and feareſt no man, seeing no one can speake euill of thee: vnto you, which are the most vigilant Curate and obseruer of soules, and friend of strangers and and peregrines.

O holy maister, and preacher of the faith, enemy of all those things which offend the conscience, louer of good manners, sanctified man, whom all men laud and praise.

O happy and holy Father, I yeeld obedience vnto you with great reuerence, for you are the peace of all things, and deserue all good, and therefore it is fitting

that all men ſhould ſhew their obedience vnto you, as the holy Apoſtles command to yeeld obedience to God. This truly belongeth vnto you; for ſo alſo they command vs to worſhip Biſhops, Archbiſhops, and Prelats. In like manner that we ſhould loue and reuerence you, as our father, feare you as our King, and haue confidence in you as in God. Wherefore I humbly confeſſe, and with my bending knees ſay vnto you, O holy father, that you are my father, and I your ſon. O holy & moſt mighty father, why did you neuer ſend any vnto vs, that you might better vnderſtand of my life and health, ſeeing you be the ſheepheard, and I your ſheepe? For a good ſheepeheard will neuer forget his flocke, neither ought you to thinke that I dwel ſo farre remote from your regions, that meſſengers cannot come vnto mee, ſeeing your ſonne *Emanuell*, the King of *Portugall*, hath ſent Embaſſadors vnto me, very conueniently, from his kingdome, which is the furtheſt from vs in the world, and if God had ſpared him life, and not incited him ſo ſuddenly to heauen, (without doubt) thoſe things which we then had in hand, had beene brought to a happy concluſion. But now I much deſire to bee certified by ſome truſty meſſengers, of your holineſſe health and happineſſe, for I neuer yet heard any meſſage from your holineſſe, but ſomething I heard of our owne people, who to performe their vows, went a pilgrimage into thoſe parts, but ſeeing they went not in my name, nor brought with them my letters from you, their reports are but an vncertaine beleefe: for I queſtioning with them, they ſaid they came from Ieruſalem, where hauing performed their vowes, they went to *Rome* to viſite the Churches of the Apoſtles, vnderſtanding that they might eaſily come to thoſe

places

places which bee inhabited by Christians. And surely I take great pleasure in their speeches, because in my sweete cogitation, I doe behold the similitude of thy holy countenance, which seemeth vnto mee like the countenance of an Angell. And I confesse, that I doe loue and reuerence that image as an Angellicall likenesse, but yet were it more acceptable and pleasant vnto mee, deuoutely and diligently to consider and view your words and Letters.

And therefore I most humbly beseech you to send Messengers vnto me with your benediction, thereby to cheere and exhilerate my heart, for seeing wee agree in faith and religion, before all things I desire and intreate that you will set my loue and friendship in the principallest part of your heart, as the ring which you weare vpon your finger, and the chaine of gold which you put about your neck, that so the remembrance of me may neuer be blotted out of your memory: for with thankefull words & letters frendship is increased, it is embraced with sacred peace, from whence all humane ioy springeth & ariseth, for euen as hee that is thirsty greatly desireth cold water (as the scripture saith) so doth my heart conceiue an incredible ioy from the messengers & letters which come to me from the furthest parts of the world: neither shall I only reioice to heare from your holines, but also I shall be glad to heare certaine newes from all the Kings of Christendome. And full as ioyfull as those that in battell doe get the best spoyles. And this may bee done with great facility, seeing the King of *Portugall* hath made the whole iourney plaine vnto them, who long sithence hath sent his Embassadors vnto vs with strong Armies: but neither when my father was liuing,

nor sithence, haue wee receiued any Message or Letters from any other Christian King, or from the Pope himselfe, although in our treasuries of Monuments, and Charters of my great Grand father, is preserued the memory of those Letters which Pope *Eugenius* sent into this Countrie, when the King of Kings, of all *Ethiopia*, being the seede of *Iacob*, and a King to bee feared, had the gouernment of this kingdome.

The forme of which letters were thus: *Eugenius* the Bishop of *Rome* to our beloued sonne the King of the seede of *Iacob*, the King of all the kings of *Ethiopia*, and chiefly to be feared, &c.

And in the conclusion of the same letters is mentioned that his sonne *Iohn Paleologus*, which dyed about two yeares before, the King of the *Romaan* Kings, was called to the celebration of the sacred Synode. And that *Ioseph* the Patriarch of Constantinople, came with him with a great number of Archbishops, and Bishops, and Prelates of all sorts, among whom were the *Proctors* or *Factors* of the Patriarckes of *Antioch*, *Alexandria* and *Ierusalem*, who when they had ioyned themselues together in loue of holy faith and religion, the vnity of the Church being ordained and established, all the difficulties and troubles of ancient time, which seemed erronious, & contrary to religion, were (by Gods diuine assistance) vtterly taken away & abolished: which things being rightly established and set in order, the Pope himselfe brought great ioy vnto them all.

This booke of Pope *Eugenius* wee haue sent vnto you, which wee haue kept vncorrupted, and wee would haue sent vnto you the whole order and power of the Popes blessing, but that the volume of these things would seeme

too

too great, for it would exceed in bignes the whole booke of *Paul* to all the nations he writ vnto.

The Legates which brought these things vnto vs from the Pope, were *Theodorus*, *Peter*, *Didymus*, and *George*, the seruants of Iesus Christ, and you shall do well (most holy Father) to command your bookes to be looked ouer, where (I suppose) some memory of these things which we write of, may be found out. Wherefore holy father, if you will write any thing vnto vs beleeue it confidently, that we will most diligently commit it to our bookes, that the eternall memory of those things may remaine to our posterity, and surely I account him blessed whose memory is preserued in writing in the sacred citty of *Rome*, and in the seate of the Saints, S. *Peter* and S. *Paul*, for these bee Lords of the kingdome of heauen, & iudges of the whole world. And because that this is my beliefe, I therfore send these letters, that I may obtaine grace of your holines, and your most sacred Senate, that from thence may come vnto me a holy benediction, & increase of all good things. And I most earnestly beseech your holines to send vnto me some images & pictures of the Saints, & especially of the virgin *Mary*, that your name may be often in my memory, & that I may take continuall pleasure in your gifts. Furthermore I heartily intreate you to send vnto me men learned in the Scriptures, workmen likewise that can make images & swords, and all maner of weapons for the warre, grauers also of gold and siluer, and Carpenters, & Masons, especially which can build houses of stone, and make couering for them of lead and copper, wherby the roofes of the houses may be defended. And besides these, such as can make glasse & instruments of musicke, and such as be skilfull in musicke, those also that can play vpon Flutes,

Trumpets

Trumpets, and pſhalmes, ſhall be moſt welcome & deere vnto vs: and theſe workmen I much deſire ſhould bee ſent me from your Court: but if there be not ſufficicient ſtore in your court, your holines may command them of other Kings, who will obey your command moſt readily. When theſe ſhal come to me, they ſhall bee honorably eſteemed of according to their deſerts, & from my liberality ſhall be amply rewarded, and if any ſhall deſire to returne home, he ſhall depart with liberall gifts whither hee pleaſe: for I will not detaine any one againſt his will, though I ſhould haue great fruit and benefite by his induſtry.

But I muſt now ſpeake of other matters, & demand of you (moſt holy father) why you exhort not the Chriſtian kings, your children, to lay aſide thir armes, and as becommeth brethren, to accord and agree amongſt themſelues, ſeeing they be thy ſheepe, and thou their ſheepheard? for your holines knoweth right well what the Goſpell commandeth, where it is ſaid: *That euery kingdome diuided in it ſelfe ſhall be deſolated, and brought to ruine.* And if the Kings would agree in their hearts, & conclude an aſſured league and peace together, they might eaſily vanquiſh all the *Mahometans*, and by their fortunate entrance, and ſudden irruption vtterly burſt, and throw downe the ſepulcher of that falſe Prophet *Mahomet*. For this cauſe (holy father) indeuour your ſelfe that a firme peace and aſſured league of friendſhip may bee concluded and eſtabliſhed amongſt them, & admoniſh them to be aſſiſtant & aiding vnto me, ſeeing in the confines of my kingdomes, I am on all ſides incloſed and incompaſſed about with thoſe moſt wicked men the *Mahometane Moores*, for thoſe *Mahometane Moores* yeeld mutual aid one to another, & the kings with kings, petty kings with petty kings, do ſincerely and conſtantly

aſſemble

assemble themselues against vs. There is a *Moore* very neere neighbour vnto me, to whom the other bordering *Moores* minister weapons, horses, and munition for the warres. These be the kings of *India*, *Persis*, *Arabia*, and *Egypt*, which things grieue and molest mee exceedingly euery day, when I behold the enemies of the Christian religion ioyned together in brotherly loue, and to enioy peace, & to see the Christian kings my brothers to be nothing at all moued by these iniuries, nor to yeeld mee any helpe, as assuredly behoueth Christians to doe, seeing the impious brood of *Mahomet* do aid and assist one another: neither am I he, that for that purpose should require Souldiers & prouision for warres of you, seeing I haue Souldiers left of mine owne: but onely I desire your praiers and orisons, wishing also fauour & grace with your holines, & with all Christian Kings my brethren: for I must seeke to obtaine friendship of you, that I may bee fully instructed and furnished of those things which I formerly desired, to the terror of the *Moores*, & that my neigbours, the enemies of the Christian faith may vnderstand that the kings do fauor & aid me with a singular care & affection, which surely will redound to the praise of vs in common, seeing we agree together in one verity of religion and faith, and in this councell wee will conforme, which shall be firme and absolute with that which shal fall out to be more profitable. God therfore fulfill all your desires about the praises of Iesus Christ, and of God our Father, to whom all men giue praises for euer and euer. And you most holy Lord and father imbrace me, I beseech you, with all the Saints of Iesus Christ which be at *Rome*, into which embracings let all the boderers of my kingdomes, and those which dwell in *Ethiopia* be receiued, & giue thanks to our

Lord

Lord Iesus Christ with your spirit. These letters your holinesse shall receiue at the hands of my brother *Iohn* King of Portugall, the sonne of the most mighty King *Emanuell*, by our Embassador *Francis Aluarez*.

Other letters from the same Dauid, *Empereur of Ethiopia, written to the Pope of Rome in the yeare of our Lord God* 1524. *and interpreted by* Paulus Iouius.

HAppy and holy father, which art ordained of God to be the consecrator and sanctifier of all nations, and the possessor of Saint *Peters* seate: to you bee giuen the keyes of the kingdome of heauen, and whatsoeuer you either binde or loose vpon earth, shall be bound or loosed in heauen, as Christ himselfe hath said, and as S. *Mathew* hath written in his Gospell.

I the King, whose name the Lyons doe worship, by the grace of God, called *Athani Tingil*, that is to say, virgins incense, which name I receiued in baptisme, but now, when I first tooke vpon mee the gouernment of the kingdome, I assumed vnto me the name of *Dauid*, the beloued of God, the piller of faith, the kinsman of the stock of *Iuda*, the son of *Dauid*, the son of *Salomon*, the son of the piller of faith, the son of the seed of *Iacob*, the son of the hand of *Mary*, the son of *Nav* by the flesh, Emperour of great & high *Ethiopia*, and of great kingdomes, dominions & lands King of *Xoa*, of *Caffate*, of *Fatigar*, of *Angote*, of *Baru*, of *Baaligaze*, of *Adea*, of *Vangue*, of *Goiame* (where is the head of the riuer *Nilus*) of *Damaraa*, *Vaguemedri*, *Ambeaa*, *Vague*, *Tigri Mahon*, of *Sabain*, where *Saba* was Queene, & of *Bernagaes*, and Lord vnto *Nobia* in the end of *Egypt*. All these Prouinces

Prouinces be within my power, and many other, which now I haue not reckoned: nor haue I expressed these kingdomes & prouinces in their proper names, for pride or vaine-glory, but for this cause onely, that God may be praised more and more, who of his singular benignity hath giuen vnto the kings, my predecessors, the gouernement of such great and ample kingdomes of the Christian religion, and yet surely hee hath made me worthy of a more excellent fauour and grace, then other Kings, that I might continually deuote my selfe to religion, because he hath made me *Adell*, that is, the Lord and enemie of the *Moores*, and *Gentiles* which worship idols, I send vnto you to kisse your holines feete, after the manner of other Christian Kings my brethren, to whom I am nothing inferior, neither in religion nor power, for I within mine owne kingdomes am the piller of faith, neither am I aided with any forreine helpe; for I repose my whole trust and confidence in God alone, who gouerneth and sustaineth me vp, from the time wherein the Angell of God spake vnto *Phillip*, that hee should instruct in the true faith, the Eunuch of the mighty Queene *Candace*, the Queene of *Ethiopia*, as shee was going from *Ierusalem* to *Gaza*. And *Phillip* did then baptize the Eunuch, as the Angell commaunded, and the Eunuch baptized the Queene, with a great part of her houshold, and of her people, which hath euer sithence continued Christians, remaining for all times after that, firme and stable in the faith of Christ. And my predecessors hauing no other aid but onely Gods assistance, haue planted the faith in very large kingdomes, which I my selfe doe likewise daily contend to effect. For I remaine in the great bounds of my kingdomes, like a Lyon incompassed about with a

mighty

mightie wood, and hedged and incloſed againſt the *Moores* that lye in waite for me, and other nations which bee enemies to the Chriſtian faith, and refuſe to heare the word of God, or my exhortations. But I my ſelfe being girded with my ſword, doe perſecute and expell them out by little & little, indeed by Gods diuine helpe, which I neuer found wanting, which happeneth otherwiſe to Chriſtian kings, for if the limits of their kingdoms be large, it may eaſily be obtained, for that one may aſſiſt & miniſter helpe vnto another, and receiue further helpe by your holines benediction, of which I am partaker, ſeeing in my bookes be contained certain letters, which long ſince Pope *Eugenius* ſent with his benediction, vnto the king of the ſeed of *Iacob*, which bleſſing giuen by his own hands, being accepted and taken, I do enioy, and thereof greatly reioyce. And I haue the holy temple, which is at *Ieruſalem* in great veneration, vnto which I oftentimes ſend oblations due by our pilgrimes, and many more and fatter I would haue ſent, but that the paſſages bee hindred by *Moores* and *Infidels*: for (beſides the taking away from our meſſengers our gifts and treaſures) they will not ſuffer them to paſſe freely, but if they would ſuffer vs to trauell, I would come into the familiarity & fellowſhip of the *Romane* Church, as other Chriſtian Kings do, to whom I am nothing inferior in the chriſtian religion, for euen as they belieue, I confeſſe one true faith, and one Church, and I moſt ſincerely beleeue in the holy Trinity, & in one God, and the virginity of our Lady the virgin *Mary*, and I hold and obſerue all the articles of the faith, as they were written by the Apoſtles. Now our good God hath by the hand of the moſt mighty and Chriſtian King *Emanuell*, made the paſſage open and plaine, that we may meete by

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our Embassadors, and that we being Christians ioyned in one faith, might serue God with other Christians. But while his Embassadors were in my Court, it was reported vnto me, that K. *Emanuel* was dead, & that his son my brother *Iohn* had the rule of his fathers kingdome, wherupon as I was sorrowful for my fathers death, euen so I reioyced greatly at the happy entrance of my brother into his kingdome, so as I hope that we ioining our power and forces together, may make open the passages both by sea and land, by the regions of the wicked *Moores*, and greatly terrifying them, vtterly expell them from their seates and kingdomes, that the way being made fit & peaceable, christians may freelie come and go to the temple of *Ierusalem*. And then shall I bee pertaker of his diuine loue in the Church of the Apostles S. *Peter* and S. *Paul*. And I couet greatly to obtaine the sacred benediction of the Vicar of Christ, for without doubt your holinesse is Gods Vicar, and when I heare many things of your holines by trauellers & pilgrimes, that go and come miraculously from our countries to *Ierusalem*, & from thence to *Rome*, they breed in me an incredible ioy & pleasure, but I should bee more glad if my Embassadors could make a shorter cut in their iourneies to bring newes vnto me, as my hope is they will once do before I dye, by the grace of almighty God, who euer keepe you in health and holines, *Amen*.

And I kisse your holines feet, and humbly beseech you to send me your blessing. These letters also your holines shall receiue at the hands of my brother *Iohn* King of *Portugall*, by our said Embassador *Francis Aluarez*.

These Epistles translated by *Paulus Iouius* I haue ioined to this worke, for the better knowledge of this historie, wherein we haue changed nor altered nothing (although

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in many places they require alteration) ſome few excepted, which being badly tranſlated into Spaniſh, out of the *Arabian* and *Abeſenicke* language, did cleane alter the whole order of the Epiſtles. The ſame *Iouius* alſo in his declaration of theſe Epiſtles, hath promiſed to tranſlate into Latine the booke which *Francis Aluarez* compoſed, concerning the ſcituation, manners and behauiour of the *Ethiopians*, in which booke he expreſſeth and ſetteth forth his whole iourney or trauels. One coppy of which booke I my ſelfe haue in my keeping. But if *Iouius* ſurceaſe to tranſlate it, I would not bee ſtrange to take the matter in hand, although not willingly, vnleſſe (moſt holy father) it pleaſe you to command, and then ſhall I be more free and ſafe from all malitious detractors, who may happily ſuppoſe that I vndergoe the buſines not with a deſire to further the Chriſtian common-wealth, but rather in æmulation of *Iouius* glory. For the doing of which buſines effectually & faithfully, I ſuppoſe I am ſufficiently inſtructed, for when I had executed my embaſſage into *Germany* and *Sarmatia*, & was returned vnto my king, *Iohn* the third of that name, (of whoſe great courteſie and bountie in receiuing of me, I had ſufficient triall) I fell in conference with the *Ethiopian* Embaſſador at *Lisbon*, a man honoured, and indued with the dignity of a Biſhop, admirable for his credit, doctrine, and eloquence in the *Chaldean* and *Arabian* tongue, and in briefe, a man moſt fit to bee ſent from the moſt mighty Emperour of *Ethiopia*, vnto great and potent princes, for vrgent and weightie affaires, his name was *Zaga Zabo*, and after an aſſured and firme friendſhip was eſtabliſhed betwixt vs, I had often conference with him, and reaſoned and debated with him, eſpecially of the manners and Religion of the Chriſtians

Christians of Aethiopia: for I desired to know those things, not by the bare narration of trauelling interpreters, but from a man borne in that Country; and that in his presence, and receiuing it from his mouth. Amongst other things, I shewed vnto him an Epistle sent into Portugall by *Mathew* the Embassador, which Epistle together with the Articles which he proposed before King *Emmanuel*, I translated (as I haue sayd) into the Latine tongue, and many things I haue corrected by his direction, where the interpretation obtained not sufficient credit, nor likelihood, which he affirmed, did oftentimes happen both to me and to *Iouius*: for as then I had with me the Epistles of the same *Iouius*, which we conferred with great diligence, and after vnfained friendship and the true loue of Christ flourished and was esteemed amongst vs, I was imboldened to require of him a plaine and sincere declaration of the faith and religion of the Aethiopians, and to haue it penned downe with his owne hands, which hee graunted vnto me with great alacritie, and foorthwith beganne to make description thereof, which relation of his, I haue faithfully translated into Latin, as by the sequele will appeare, wherein I went forward with greater desire, my conscience vrging me that I was not ignorant, that if these things should haue perished with me, they could neuer after that be published by any other man: for because they were so framed and composed after the Chaldean and Aethiopian phrase, as they could hardly of any man bee vnderstood but of my selfe, who by much familiaritie, might attaine to the knowledge of all those things, as well from the mouth, as from the writings of the sayd Aethiopian Ambassadour.

In the name of our Lord Ieſus Chriſt, Amen.

THeſe be the things which be vſed & obſerued amongſt vs Aethiopians, as touching our faith and religion:

Firſt, we beleeue in the name of the holy Trinity, the Father, Sonne, and holy Ghoſt, who is one Lord, three in name but one in Diuinity, three repreſentations but one ſimilitude, the coniunction of the three perſons is equall; equall I ſay in Diuinitie, one Kingdome, one throne, one Iudge, one Charity, one Word, and one Spirit: but the word of the Father, and of the Sonne, the word of the holy Ghoſt and the Sonne, is the ſame word; and the word with God, and with the holy Ghoſt, and with himſelf without any defect or diuiſion, the Sonne of the Father, and the Sonne of the ſame Father, without beginning, to wit, firſt the Sonne of the Father without mother: For no one knoweth the ſecret and myſterie of his Natiuity, but the Father, Sonne, and the holy Ghoſt, and the ſame in beginning was the Word, & the Word was the Word with God, and God was the Word, the Spirit of the Father, the holy Spirit, and the Spirit of the Sonne is the holy Spirit, but the holy Spirit of his Spirit, is without any diminution or augmentation: for that the holy Ghoſt, the Aduocate, or Comforter, the true God which proceedeth from the Father and the Sonne, ſpake by the mouth of the Prophets, and deſcended in the fierie flame vppon the Apoſtles in the porch of Syon, who declared and preached throughout the whole world, the Word of the Father, which Word was the Sonne himſelfe.

Moreouer, the Father is not firſt, in that hee is Father, nor the Sonne laſt, in that he is the Sonne, euen ſo the holy

holy Ghost is neither first nor last; for they be three persons, but one God, which seeth, and is seene of no man, and who by his onely counsell created all things: and after that, the Sonne of his owne accord, for our saluation, (the Father himselfe being willing, and the holy Ghost consenting thereunto,) descended from his high and heauenly habitation, and was incarnate by the holy Ghost of the Virgin *Mary*; which *Mary* was adorned with a double Virginity, the one spirituall, the other carnall: he was also borne without any corruption: the same *Mary* his mother after her child-bearing remaning a Virgin, & inspired with great wonder, and hidden fire of Diuinity, brought foorth without bloud, paine, or dolors her Sonne Iesus Christ, who was a man innocent, and without sinne, perfect God, and perfect man, hauing one onely aspect. As he was an infant he grew vp by little and little, sucking the milk of his mother *Mary* the Virgin, and when he attained to the age of thirty yeares, he was baptized in Iordan; he walked like other men, he was wearie, he sweat, he was both hungrie and thirstie, and all these things he suffered freely and voluntarily, working many miracles, and by his Diuinitie he restored sight to the blind, healed those which were lame, cleansed the leapers, and raised vp the dead, and last of all, he was willingly apprehended and taken, scourged, beaten with buffets, and crucified, he languished and died for our offences, and by his death he ouercame death and the diuell, and by his sorrow in his life time, hee dissolued our sinnes, and bare our griefes, and with the Baptisme of his bloud, (which Baptisme was his death) he baptized the Patriarchs and Prophets, and he descended into hell, where was the soule of *Adam* and his sons, & the soule of Christ himselfe which is of *Adam*; which soule of *Adam* Christ

himself took of the blessed Virgin *Mary*: and in the brightnes of his diuinity, and strength of his crosse, he brake the brazen gates of hell, binding Satan in chaines of yron, and redeeming thence *Adam* & his sons. Al these things Christ did, wherfore he was repleniſhed with diuinity, and that diuinity was with his soule, & also with his most holy body: which diuinity gaue vertue to the crosse, & which diuinity he euer had, & yet hath commune with the Father in Trinity & Vnity: nor did that Christ, while he walked vpō the earth, euer want his diuinity, for the least twinckling of an eye. After this he was buried, and the third day the same Iesus Christ, the Prince of resurrection, Iesus Christ the chiefe of the Priests, Iesus Christ the King of Israel, arose againe with great power and fortitude, and after all things were fulfilled which the holy Prophets fore-shewed, hee ascended with great glorie & triumph into heauen, and sitteth on the right hand of the Father: and he shall come againe in glorie, carrying his crosse before his face, and the sword of Iustice in his hand, to iudge both the quicke and the dead; of whose kingdome shall be no end. I beleeue one holy Catholike and Apostolike Church: I beleeue one Baptisme, which is the remission of sinnes, I hope for and beleeue the resurrection of the dead, and the life of the world to come. *Amen*.

I beleeue in our Ladie, the blessed Virgin *Mary*, a Virgin I say, both in spirit and flesh, who (as the mother of Christ) is the charity of all people, the Saint of Saints, and Virgin of Virgins, whome I do worshippe all manner of wayes. I beleeue the sacred wood of the crosse, to bee the bed of the sorow of our Lord Iesus Christ, the son of God; which Christ is our saluation, by whome wee be saued, a scandall to the Iewes, and foolishnesse to the Gentils.

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But we preach and beleeue the strength of the Crosse of our Lord Iesus Christ, euen as S. *Paul* our Doctor hath taught vs. I beleeue *S. Peter* to be the rocke of the lawe; which law is founded vpon the holy Prophets, the foundation and head of the Catholike and Apostolike Church, both east and west, where euer is the name of our Lord Iesus Christ: the power of which Church, *Peter* the Apostle hath, and the keyes of the kingdome of heauen, with which he can shut and open, loose and bind, and hee shall sit with the other Apostles his fellowes, vpon twelue seats (with honor and praise) with our Lord Iesus Christ, who in the day of Iudgement shall pronounce the sentence vpon vs, which day to the Saints, shall be cause of ioy; but to the wicked, griefe and gnashing of teeth, when they shall bee cast out into the burning flames of hell fire, with their father the Diuell. I beleeue that the holy Prophets and Apostles, Martyrs, and Confessors, were the right imitators of Christ, whom with the most blessed Angels of God, I worship & honor: & in like maner also do I imbrace, & affect as their followers. Also I beleeue that vocall and auricular confession of all my sinnes is to bee made to the priest, by whose prayers (through Christ our Lord) I hope to obtain saluation. Moreouer, I acknowledge the B. of Rome to bee the chief Pastor of the sheep of Christ, yeelding obedience vnto all Patriarks, Cardinals, Archb. & Bishops, of whom he is head, as vnto the Ministers of Christ himselfe. This is my faith and law, and of al the people of Aethiopia, that be vnder the power of Precious *Iohn*; which faith & the loue of Christ, be so confirmed amongst vs, as (with the help of our Sauiour) I shall neuer deny it, neither by death, fire, nor sword; which faith all we shall carry with vs in the day of iudgment, before the face of the same Lord Iesus Christ.

Now hauing gone thus farre, I will expreſſe the diſcipline, doctrine, and law, which the Apoſtles in their holy books of Councels and Canons, (which we call *Manda* & *Abethylis*) haue taught vs: and of thoſe bookes of the ordonances of the Church there be 8. all which were compiled by the Apoſtles when they were aſſembled together at Ieruſalem: wherof making great inquiry of many Doctours, after I came into Portugall, I found none that did remember them. The obſeruatiõs which the Apoſtles preſcribed vnto vs in theſe bookes, be theſe following: Firſt, that we ought to faſt euery wedneſday in remembrance of the Iewes Councell; for vpon that day they conſulted and decreed amongſt themſelues, that Chriſt ſhold be killed: and that we ſhold faſt euery Friday; vpon which day Chriſt Ieſus was crucified, and died for our ſins: and vpon theſe two dayes we are commanded to faſt till the Sun-ſetting. They alſo inioyned vs to faſt with bread & water the forty daies of Lent, and to pray ſeuen times in the day and night. By thoſe edicts alſo we be bound to celebrate our ſacrifice vpon Wedneſdayes and Fridayes in the euening, becauſe at that time our Lord Ieſus Chriſt yeelded vp the ghoſt vpon the holy Croſſe. They willed alſo, that vpon Sundaies we ſhould al aſſemble together in the holy church at the third houre of the day, from the Sun-riſing, to reade and heare the bookes of the Prophets; and that after that we ſhould preach the Goſpell, and celebrate Maſſe. Moreouer, they appointed nine feſtiuall daies to be celebrated in memorie of Chriſt, to wit, the Annunciation, the Natiuity, the Circumciſion, the Purification, or Candlemas, his Baptiſme, Palm ſunday vnto the octaues of good Friday, (as we term it) which be 12. dayes, the Aſcenſion alſo, and the Feaſt of Penticoſt, with their holy dayes. And by the precepts of theſe

these bookes, we eate flesh euery day without any exception, from the Feast of Easter vnto Penticost: neither bee we bound to fast in all this time vnto the octaues of Penticost; which thing we do for the more honour & reuerence of the resurrection of our Lord Iesus Christ. They will vs also to celebrate the day of the death & assumption of the Virgin *Mary*, with all honor. Moreouer, besides the precepts of the Apostles, one of the Precious *Iohns*, surnamed, The seed of *Iacob*, ordained, that besides these dayes euery thirtith yere, 3. dayes should be celebrated in honor of the same blessed Virgin, he also commanded one day in euery moneth to be celebrated for the Natiuity of our Sauior Christ, which is euer the 25. day of the month: in like manner he appointed one day in euery moneth to be kept holy in honor of S. *Michael*. Furthermore, by the cõmandement of the Apostles Synods, wee celebrate the day of the Martyrdom of S. *Stephen*, and of other Martyrs. We be bound also (by the institution of the Apostles) to sollemnize two dayes, to wit, the Sabbath, and the Lords day, in which daies it is not lawfull for vs to do any manner of businesse, no not the least trifle. The Sabbath day we obserue for this cause, for that God hauing perfected the Creation of the world, rested vpon that day; which day, as it was his will it should be called the Holy of Holies, so if that day should not be reuerenced with great honor and religion, it would seeme to be done directly against the will and commandement of him, who had rather that heauen and earth should perish, then his word, especially seeing Christ himselfe came not to destroy the law, but to fulfill it: wherfore we obserue that day not in imitation of the Iewes, but at the bidding of our Lord Ieius Christ, & his holy Apostles: the grace of which Iewes is translated vnto vs Christians.

And vpon this ſabbath day, Lent excepted, wee euer eate fleſh: which vſe is not obſerued in the kingdome of Bernagues and *Tygri Mahon*: the naturall people of which two kingdomes, by an ancient cuſtome, eat fleſh vpon the ſabbath daies and Sundaies in Lent: now wee celebrate the Lords day, as other Chriſtians do, in memory of Chriſts reſurrection, but we know that the Sabbath day is to be obſerued and kept holy by the books of the law, and not by the Goſpell: and yet notwithſtanding we be not ignorant that the Goſpel is the end of the Law, and of the Prophets: And vpon theſe two daies, we beleeue that the ſoules of the godly departed which remaine in Purgatorie, bee not there tormented, which reſt God hath granted vnto thoſe ſoules vpon theſe moſt holy daies: vntill (the end of their puniſhments due for their offences in this world being determined) they be deliuered thence: for the diminiſhing of which paines, and to extenuate & ſhorten the time of their puniſhments: we beleeue, that almes deedes done for the dead, be very profitable vnto thoſe ſouls which liue in purgatory. To the remiſſion of which ſoules the Patriarke giueth no Indulgence, for that we beleeue doth belong vnto God only, and to the conſtitution of the time of their puniſhment: neither doth the Patriark allow any daies for Indulgẽces. By the reading of the Goſpel, we be only bound to keep 6. precepts, which Chriſt explaned with his owne mouth: *I was an hungred* (ſaith he) *and you gaue me to eate, I was thirſtie, and you gaue me to drink: I was a ſtranger, & you tooke me in: naked, and you clothed me: ſicke, and you viſited me: I was in priſon, and you came vnto me*: Which words Chriſt will onely pronounce in the day of Iudgement, *becauſe the law* (as *Paul* witneſſeth) *ſheweth vnto vs our ſins; which law* (Chriſt Ieſus excepted) *no one can keepe.*

And

And *Paul* also saith, that we be all borne in sinne for the transgression of our mother *Eua*, and for her curse and malediction: and the same *Paul* further saith, that wee die through *Adam*, and liue through Christ, which Christ of his aboundant mercy hath giuē vnto vs these six precepts, to the end that we might be saued, when hee shall come in his Maiesty, to Iudge both the quick & the dead, by which words and commandements in that fearefull and terrible day of Iudgment, hee will pronounce and shew vnto the good euerlasting glory, and to the wicked fire and eternall damnation. And wee reckon but only fiue deadly sinnes (as they terme them) which wee gather out of the last Chapter of the Reuelation, where it is sayd, *For without shalbe dogs, and inchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh lies.* It is ordained by the holy Apostles in their bookes of councels, that it is lawful for the Clergy to mary, after they haue attained to some knowledge in diuinity, and being once maried they be receiued into the order of priests, into the which order none is admitted before hee accomplish the age of 30. yeeres, neithey bee any bastards by any meanes allowed to enter into that most holy order: & these orders be giuen by no other but by the Patriarch onely, & where the first wife of a Bishop or Clercke, or Deacon is dead, it is not lawful for them to mary an other, vnlesse the Patriarch dispence therewith (which sometimes for a publike good is granted to great men) nor is it lawful for them to keepe a concubine, vnlesse they wil refuse and put themselues frō saying seruice, which if they once do, they may neuer after meddle in ministring diuine matters: and this is obserued so strictly that those priests which haue beene twise married, dare neuer take in their hands so much as a

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candle that is consecrated to the Church, and if any Bishop or Deacon be found to haue any bastard child, hee is depriued from all his benefices, and from his holy orders, & his gods (if he decease without lawful heires) come vnto *Prestor Iohn*, and not to the Patriarch: and the warrant that we haue that our priests may marry is taken out of Saint *Paul*, who had rather that both Clergy and Laity should marry then burne: And he also saith that a bishop ought to be the husband of one wife, and that he should be sober and irreprehensible, and in like manner would he haue Deacons: and further, that Ecclesiasticall persons should haue their proper wiues by lawfull marriage, euen as secular people haue, but Munckes mary not at all, and both Lay men and Clergy haue but one wife a peece, and matrimony is not contracted before the gates of the holy Church, but in the priuate houses of those that beare most sway at the bridall: wee haue haue also receiued from the ordinance of the Apostles, that if a priest bee found in adultery, or committing manslaughter, or theft, or bearing false witnesse, he shalbe depriued and put from his holy orders and punished like other malefactors: againe by the institution of those Apostles, if any person, either Ecclesiastical or Lay, doe lie with his wife, or bee polluted in sleepe, hee commeth not into the Church for the space of foure and twenty houres after: nor is it lawfull for menstruous women to come into the Church, vnlesse vpon the seuenth day after their sickneſſe, and then to haue all their garments throughly washed, which they wore during the time of their monthly disease, and they themselues purged from all filth: A woman also that bringeth forth a man child, must not come into the Church till after the fortith day, and if she brought forth a woman child

child then shee must not come into the Church till after the eighteeth day: This is our custome founded vpon the ancient law, and also vpon the Apostolicke law, which lawes, ordinances and precepts, wee obserue as diligently in al points as possible may bee: Moreouer we bee prohibited, that neither swine nor dogs, nor other such beasts shall enter into our Churches: Also wee may not goe to the Church but bare-footed, neither is it lawfull for vs to laugh, walke, or talke of prophane matters in the Church, nor once there to spit, hawke or hem, becausse the Churches of Æthiopia bee not like vnto that land, where the people of Israell did eate the Paschall lambe departing from Egipt, in which place God commanded them to eate it with their shooes on, and girded with their girdles, by reason of the pollution of the earth, but they bee like vnto Mount Synai, where the Lord spake vnto *Moyses* saying, Moyses, Moyses, *put off thy shooes from thy feet, because the ground wherevpon thou standest is holy ground*, and this Mount Synai is the mother of our Churches, from whom they tooke their beginning, as the Apostles did from the prophets, and the New Testament from the Old: Furthermore it is not lawfull for Lay-men or Clergy, or for any other person of what condition soeuer hee bee, after hee hath receiued the blessed Sacrament of the Altar to spit or cast, from the morning till the sunne setting, and if any doe spit hee is seuerely punished: Also in memory of Christs Baptisme, wee be all euery yeere baptised vpon the feast day of the Epiphanie of our Lord, and this we doe, not that we beleeue that it pertaineth to our saluation, but for the laude, praise and glory of our Sauiour: neither doe wee celebrate any other feast more solemly or bountifully, with shewes, plaies and ceremonies,

then

then wee doe this, becauſe vpon this day the holy Trinity did firſt manifeſtly appeare, when our Lord Ieſus Chriſt was baptiſed in the riuer of Iordan, when the holy Ghoſt deſcended vpon his head in forme of a Doue, and a voice proclayming from Heauen, *This is my beloued Sonne in whom I am well pleaſed*: which holy Ghoſt appearing in forme of a white Doue, appeared in ſhew and figure of the Father and Sonne in one Diuinity: In like manner Chriſt was ſeene of the holy Prophets in many ſimilitudes, formes and likeneſſes, firſt in forme of a white Ram for the preſeruation of *Iſaack* the Sonne of *Abraham*.

And in like manner, hee named *Iacob*, *Iſrael* and *Iacob*: *Iudas* the Lions whelpe, to whom hee gaue power ouer his other brethren, ſaying, thou dideſt riſe vp my ſonne to the prey, and when thou dideſt reſt thou dideſt lie ſtill like a Lion and Lioneſſe: who ſhall raiſe him vp.

Hee alſo manifeſted himſelfe to *Moyſes* in Mount Synai, in forme of a flame of fire, hee ſhewed himſelfe to the holy Prophet *Daniel*, in ſimilitude of a Rocke, hee appeared alſo to *Ezechiell* the Sonne of Man, and to *Iſaias* in likeneſſe of an infant, he declared himſelfe to King *Dauid*, and to *Gedeon* like a froſt vpon a fleeſe of wool, and beſides theſe ſimilitudes recited, hee was ſeene of his holy Prophets in many other formes; and notwithſtanding hee was ſeene in ſo many ſundrie formes, yet hee alwaies repreſented the ſimilitude of the Father and of the holy Ghoſt.

And when GOD created the world hee ſaid, *Let vs make man according to our ſimilitude and likeneſſe*, and hee made *Adam* after his owne ſimilitude and likeneſſe, wherfore wee ſay that the Father, Sonne and holy Ghoſt are three

three countenances in one similitude and diuinity: Wee haue receiued circumcision euer from the time of Queene *Saba*, which wee obserue vntill this day.

The proper name of this Queene *Saba* was *Maqueda*, who was a worshipper of Idoles after the manner of her aunceſtors, into whoſe eares when the fame of the wiſdome of *Solomon* was entred, ſhee ſent a certaine wiſe man vnto Ieruſalem, to finde out the truth, and to certifie her of the wiſdome of that King, who beeing returned and ſhewing the truth vnto her, ſhee ſodainely prouided her ſelfe to take her iourney towardes Ieruſalem: and when ſhee was thither come, beſides many other things which King *Solomon* taught her, ſhee learned the law and the prophets, and returning into her country, hauing obtained libertie to depart, in her iourney, ſhee brought forth a ſonne, which was gotten by a King, whom ſhe called *Meilech*, and him the Queene brought vp with her ſelfe in Aethiopia, vntill hee was 20. yeers of age: and then ſent him back vnto *Solomon* his father, that of him he might learne vnderſtanding and wiſdom, deſiring by her letters, that he would conſecrate and make his Sonne *Meilech* King of Aethiopi a before the Arke of the couenant of the will, or teſtament of the Lord, and that from thence-forth women ſhould gouerne no more in Aethiopia, as then the cuſtome was, but that the male children, ſhould lineally ſucceed in the Kingdome.

When *Meilech* came to Ieruſalem, he eaſily obtained of his father, his mothers requeſts, & for *Meilech* was called *Dauid*, whom (when he was ſufficiently inſtructed in the law, & in other diſciplines) his father *Solomon* determined to ſend him back to his mother decked in gallāt attire

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and furniture fit for a King, and the more to shew his bounty he gaue vnto him noble followers & companions, and the sonnes of great men, who should serue him as their King, Moreouer he decreed to send with him *Azarias* the high priest, the sonne of *Zadoch* the high priest likewise, which when *Azarias* vnderstood, he exhorted *Dauid* that he would intreat liberty of his father for him to sacrifice (for good successe in their iourney) before the Arke of the couenant of the Lord: which beeing obtained of *Solomon*, *Azarias* as sodainely and as secretly as he could, caused tables to be hewen and squared like vnto the tables of the Testament of the Lord, and when they were perfected, he went to sacrifice, and in the time of sacrifice hee priuily, and very cunningly stole the true tables of the couenant of the Lord from the Arke, and set in there places the counterfeit tables, which hee brought with him, without the priuity of any man but only God and himself. This declaration wee Aethiopians receiue as most holy and most approued, as by the History of the same King *Dauid* (which is most pleasant to read) doth appeare: the volume of which History is full as thicke as all Saint *Paules* Epistles.

When *Dauid* was come into the borders of Aethiopia, *Azarias* entred into his tent, & discloſed and reuealed vnto him that which thetherto hee had kept secret to himself, that is to say, that he had the Tables of the couenãt of the Lord, which whẽ *Dauid* vnderstood he ran hastily to the tent where *Azarias* had the tables of the couenãt of the Lord, and there in imitation of King *Dauid* his grand-father, he began to daunce (for exceeding ioy) before the Arke wherein the tables were, which when the people saw, and vnderstanding the matter, they all of them

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in like manner exulted with mirth and great ioy: And then *Dauid* passing through much part of Aethiopia came lastly to his mother, who forth-with yeelded vp into his hands the gouernment of all the prouinces, laying vpon his shoulders the whole care of the Kingdome: And from that time euen vntill this day (being almost the space of two thousand and sixe hundred yeeres) the Kingdome of Aethiopia hath lineally descended from male heire to male heire, and since that time wee obserue the law of the Lord and circumcision as before is said, and likewise since that time hitherto, the offices which *Solomon* ordained for his sonne *Dauid*, for the guiding of his Court, are kept and obserued in the same order and families as they were at that time, neither hath the Emperor himselfe power to assigne others of other kinreds, to execute those offices of the court: the women likewise by the commandement and decree of the same *Maqueda*, be circumcised, shee being induced therevnto by this reason, that euen as men haue a fore-skinne that couereth their yards, in like manner haue women a certaine kernelly flesh which is called *Nympha*, arysing vp in the middle of their priuy partes, which is very fit to take the character of circumcision: and this is done both to males and females vpon the eight day, and after circumcision the men children be baptised vpon the fortieth day, and the women children vpon the eighteeth day, vnlesse any sickenesse or infirmity hapneth, which may cause it to bee done sooner, but if any children be baptised before the time appointed, it is not lawfull to giue them sucke of their mothers milke, but onely of their nurses, vntill their mothers bee purified, and the water wherein they bee baptised, is consecrated and blessed with exorcismes, and that very same day wherein children bee baptised

baptiſed they receiue the bleſſed bodie of our Lord in a little forme of bread: wee receiued baptiſme almoſt before all other Chriſtians from the Eunuch of *Candace* Queene of Aethiopia, whoſe name was *Indich*, as it is ſaid in the Acts of the Apoſtles, which together with circumciſion (which wee had at that time as before is ſayd) wee obſerue moſt holily and Chriſtian like, and by Gods aſſiſtance euer ſhall obſerue, nor doe we obſerue or admit of any thing but of thoſe onely which are expreſſed in the law and the prophets, and in the Goſpell, and in the bookes of the councels of the Apoſtles, and if wee receiue any things beſides thoſe, they bee onely obſerued for the time, for that they ſeeme to appertaine to the gouernment and peace of the Church, and that without any bond of ſinne: Wherefore our circumciſion is not vncleane, but the law and grace is giuen to our father *Abraham*, which hee receiued of God as a ſigne, not that either he, or his children ſhould be ſaued through circumciſion, but that the children of *Abraham* ſhould be known from other nations: And that which is inwardly vnderſtood by the ſigne or miſtery of circumciſion wee doe highly obſerue, that is, that wee may bee circumciſed in our hearts: neither doe wee boaſt of circumciſion, nor therefore thinke our ſelues more noble then other Chriſtians, nor more acceptable vnto God, with whom is no acception of perſons, as *Paul* ſaith, who alſo ſheweth vs that wee bee not ſaued through circumciſion but by faith, becauſe in Chriſt Ieſus, neither circumciſion nor the cutting off the foreskinne preualeth, but the new creature, but *Paul* preached not to deſtroy the law, but to eſtabliſh it, who was alſo baptiſed, and beeing of the ſeed of *Beniamin*, hee alſo circumciſed *Tymothy*, who was become a Chriſtian,

Christian, his mother beeing an Hebrew and his father a Gentile, knowing that God doth iustifie circumcision by faith, and the fore-skinne by faith: and as he himselfe was made all to all that hee might saue all. To the Iewes hee was as a Iew, that thereby hee might winne the Iewes, and to those which were vnder the law, hee was as one vnder the law, although hee was not vnder the law, to the end hee might gaine those which were vnder the lawe, and to those which were without the law, hee was as one without the law, although hee was not without the law of GOD, but vnder the law of Christ, that hee might get those which were without the law: and hee became weake, that hee might gaine those which were weake, which he did to shew that we bee saued not by circumcision but by faith.

And therefore when he preached to the Hebrewes hee spake vnto them in diuers speeches, like an Hebrew, saying, God heretofore spake many waies and in many manners to our fathers in the prophets, shewing vnto them out of the same prophets, that Christ was of the seed of *Dauid* after the flesh. Moreouer he preached vnto them that Christ was with our fathers in the tents in the Desert, and that he led them into the Land of promise by the hand of *Iosua*.

And *Paul* also testifieth in the same place, that Christ was the chiefe of priests, and that hee entred into a new tent, which is the *Sanctum sanctorum*, *The holy of holies*, and that with the sacrifice of his bodie and bloud, hee abolished the bloud of goates and bulles, whereby none that killeth them shall bee iustified: and so hee spake sundry waies to the Iewes, and also suffering himselfe to bee worshipped of his people, by many ceremonies in a

holy and vncorrupted faith: Moreouer thoſe children with vs bee accounted halfe Chriſtians, which here I vnderſtand in the Romane Church bee called Paganes, who becauſe they die without baptiſme ought to bee called halfe Chriſtians, becauſe they be children of the ſanctified bloud of parents baptiſed, and of the holy Ghoſt, and of the bloud of our Lord Ieſus Chriſt, by which three Teſtimonies all Chriſtians bee ſo reputed: becauſe there bee three things which giue teſtimony in earth, the ſpirite, water and bloud, as Saint *Iohn* witneſſeth in his firſt canonicall Epiſtle: the Goſpell alſo ſaith, *a good tree bringeth forth good fruite, and an euill tree bringeth forth euill fruite*, and therefore the children of Chriſtians are not like vnto the children of the Gentiles, and of the Iewes, and of the Moores, which bee withered trees without any fruit, but the Chriſtians bee elected in their mothers wombes, as holy *Ieremias* the prophet, and Saint *Iohn Baptiſt* were: Furthermore the children of Chriſtian women are elected and conſecrated by the communication and imparting of the body & bloud of our Lord Ieſus Chriſt: for when women great with child do take the moſt bleſſed body of our Lord and Sauiour Ieſus Chriſt, the infant in the wombe receiuing nutriment is thereby ſanctified, for euen as the child in the mothers wombe, conceiueth either ſorrow or ioy, according as the mother is affected, ſo alſo is it nouriſhed by the mothers noriſhment, and as our Lord ſaith in his holy Ghoſpell, if any one eate my body and drinke my bloud, hee ſhall not taſt of eternall death: and againe, if any one eate of my body and drinke my bloud hee ſhall remaine with mee: and *Paul* the teacher of the Gentiles ſaith, the vnbeleeuing husband is iuſtified by the beleeuing wife, & the vnbeleeuing wife is ſanctified

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by the beleeuing husband, otherwise your children should be vncleane, but now they bee sanctified, which, if it bee so that the children of an vnbeleeuing mother bee sanctified by the faithfulnesse of the father, then be they much more holy that bee borne of faithfull fathers and mothers: for which cause it is farre more holy to call children before they bee christned halfe Christians, then Pagans: and the Apostles also haue said in their bookes of councels, that al which beleeue and be not baptised, may iustly bee termed halfe Christians, who also say in the said bookes: if Iew, Moore, or Gentile will receiue the faith, hee is not forthwith to be admitted, but they will that hee first come vnto the gate of the Church, and there to heare Sermons, and the words of our Sauiour Christ, that before he be incited and brought, as it were, by stelth vnto the faith, hee may know the yoke of the law, which when hee hath done hee may be called halfe a Christian, although he be not baptised, as the Ghospel teacheth, he that beleeueth, and is baptised shal bee saued, and hee which beleeueth not shall bee damned. And our custome is that women with child before they be deliuered should be confessed, and that then they should receiue the Lords body, and those which doe not this, as also the fathers of those children which compel not their wiues to doe it, bee accounted wicked and euill Christians: Moreouer you must vnderstand that confirmation and chrisme, or extreame vnction of oyle, bee not accounted Sacraments, nor bee in any vse with vs, as I see they bee heare by the custome of the Romane Church. Also by *Moyses* lawes and the ordinance of the Apostles it is not lawfull for vs to eate vncleane meates, and this wee doe for the full obseruation of the law and the Scriptures, which consist of one and foure score bookes in

both Old and New Teſtament, that is to ſay forty and ſixe bookes of the Old Teſtament, and thirty fiue of the New, which expreſſe number of bookes of the Scriptures wee haue by computation from the Apoſtles themſelues, from which bookes of the Old and New Teſtament it is not lawful for vs to ad or diminiſh any thing, no though an Angell from heauen ſhould indeauour to perſwade vs therevnto. And hee which dare to attempt any ſuch thing ought to be reputed as accurſed: Wherefore neither the Patriarcke nor our Biſhops, by themſelues, nor in their councels, doe thinke or ſuppoſe that they can make any lawes whereby any one may bee bound to a mortall or deadly ſinne: for in thoſe bookes of councels it is ordained by the holy Apoſtles, that wee ſhould confeſſe our ſins, and what penance wee ought to take, according to the heinouſneſſe of each ſinne, is there ſet downe. They inſtruct vs alſo how we ſhould pray, faſt, and doe deedes of charity: and this is very familiar in vſe amongſt vs, that as ſoone as wee haue committed any ſinne, we forthwith, runne to the feete of the confeſſor, and this is vſed both of men and women, of what eſtate or condition ſoeuer they bee of: And as oft as wee bee confeſſed we receiue the bodie of our bleſſed LORD in both kindes, in ſweete or vnleauened wheaten bread: and if wee ſhould bee confeſſed euery day, wee ſhould likewiſe euery day receiue the moſt bleſſed and reuerent Sacrament, and this cuſtome is common as well to the Clergie as to Lay people: And the Sacrament of the Altar is not kept with vs in Churches, as it is heere amongſt the people of Europe. Neither doe thoſe which be ſick receiue the Lords body, vntill they begin to waxe ſtrong and recouer there helth: and this is done becauſe all men both Lay and Clergy,

Clergy, doe vsually receiue it euery weeke twice, and all which bee willing so to doe come vnto the Church, for it is ministred to none but in the Church, not so much as to the Patriarch or to *Prestor Iohn* himselfe: We alwaies vse one confessor, and doe neuer take any other vnlesse he bee absent, and at his returne wee goe to him againe, and the confessors (by there power they haue from the Church) giue vs absolution of all our sinnes, reseruing no case to the Bishops or Patriarcke, though it bee neuer so heinous.

Moreouer the Priests may not heere their confessions, to whom they bee confessed themselues: Both priests also and Munkes, and all Ecclesiasticall Ministers with vs liue by their owne labour, for the Church neither hath nor receiueth any tithes. Yet it hath reuenewes and lands which both Clerkes and Monkes digge and till, either by there owne or other mens labour, and other almes haue the none but such as bee freely offered in the Churches, for the buriall of the dead, and other Godly matters: neither is it lawfull for them to begge in the streetes, nor to extorte or wrest any almes from the people.

In our Churches also is euery day onely one Masse celebrated, which we account as a sacrifice, nor is it lawful (by our old ordinances) to solemnize more then one in a day; & for this Masse we take no hire nor reward: and in the ministery thereof, the Sacrament of the Altar is not shewed as heere I perceiue it is. And with vs, all Priests, Deacons and Sub-deacons, and those which come vnto the Church, receiue the bodie of our Lord: and wee say no Masse for the remission and forgiuenesse of soules departed; but the dead bee buried with crosses and

Orizons, in a certaine place, and ouer the dead bodies wee chiefly amongst other praiers recite the beginning of Saint *Iohns* Ghospel, and the day following the buriall of the corpes, wee offer almes for him which wee doe vpon certaine daies after, vpon al which daies we keepe funerall bankets: and thus far I haue spoken of our faith and religion. But now, for that after our comming into Portingal, we had many and often disputations and contentions with diuers Doctors, & especially with our Maisters *Didacus Ortysius* Bishop of Saint *Thomas* Isle, and Deane of the Kings Chappel, and with *Peter Margalhus*, concerning the choise and difference of meates, it shal not be vnfitting to say something of that matter.

First you must vnderstand, that wee obserue a difference of meates out of the Old Testament, which difference is appointed by the word of GOD it selfe, which word was afterwards borne of the Virgine *Mary*, and walked and was conuersant with his Disciples, and that word of God I haue alwaies accounted an euer liuing, whole and inuiolated word, neither did that mouth which heeretofore forbad to eate of vncleanesse, say afterwards in any part of his Gospell, that wee should eate.

And whereas it is said in the Gospell, that which entereth in by the mouth defileth not the man, but such things as proceed forth of the mouth, hee pronounced not this speech, for because hee would breake that which before hee had appointed, but that hee might refute the superstition of the Iewes, which taxed and blamed the Apostles, because they did eate meate with vnwashed hands, for neither the Apostles at that time that they liued with our Lord Iesus Christ, did euer vse any vncleane things, or tasted of those things which bee forbidden in the

the law, nor yet did any of the Apostles transgresse the law, nor can it bee prooued by any of our writings, that the Apostles at those times which followed our Lords passion when they beganne to preach the Gospell, did either eate or kill any vncleane things, and yet it is true that *Paul* sayd, eate of euery thing that commeth into the shambles making no question for conscience sake, and after that, if an Infidell call you to supper, and that you will goe, eate of all things which be set before you, making no question for conscience sake: and againe, if any one shall say, this is sacrificed to Idols, eate not of it because of him that shewed you, and for conscience sake &c.

All these things *Paul* speaketh to please those which were not yet confirmed in the faith, because there arose many disputations and contentions betwixt those and the Iewes, for the appeasing whereof he did more easily yeeld vnto them, and conforme himselfe vnto their will, which were not throughly confirmed in the faith. And this hee did not that he would breake the law, but that by gratifying others in releasing them from ceremonies, hee might thereby winne them to the faith: The same Apostle saith, *Let not him that eateth despice him that eateth not, & let not him that eateth not condemne him that eateth, because hee which eateth, eateth to the Lord, and hee which eateth not, eateth not to the Lord*, wherefore it is very vnworthily done to reprehend strangers that bee Christians so sharply and bitterly, as I haue beene oftentimes reprehended my selfe, both for this matter and for other things which belonged not to the true faith: but it shal be better and more standing with wisdome, to sustaine such Christians whether they bee Greekes, Americans, or Aethio-

pians, or of any other of the seuen Christian Churches in charity and imbracings of Christ, and to suffer them to liue and be conuersant amongst other Christian brothers, without contumelies or reproches; for we bee al the sons of baptisme, and ioyne together in opinion concerning the true faith: and there is no cause why wee should contend so bitterly touching ceremonies, but that each one should obserue his owne ceremonies, without the hatred rayling or inueighing of other: neither is he that hath trauelled into other nations, and obserueth his owne country ceremonies therefore to be excluded from the society of the Church. Moreouer that which we haue in the Acts of the Apostles, to wit, how *Peter* saw Heauen opened, & a certaine vessel descending like vnto a great sheet, bound or closed vp at the foure corners, wherein were all kind of foure footed beasts and serpents of the earth, and foules of the aire, and a voice said vnto *Peter*, *arise* Peter, *kil and eate*, to whom *Peter* said, *God forbid Lord, for I did neuer eate of any thing commune or vncleane*, and the voice replied vnto him againe saying, *that which God hath made cleane doe not thou cal commune or vncleane*: which words being repeated three times, the vessel was againe taken vp into Heauen: which done the spirit sent him into Cæsaria vnto *Cornelius* a deuout man, and one that feared God, with whom when *Peter* spake, the holy Ghost fell vpon all those which heard the word of God, and when they had receiued the holy Ghost, *Peter* commanded that all *Cornelius* housholde should be baptised: But when the other Apostles and brethren which were in Iudea, heard that *Cornelius* was baptised, they were displeased at *Peter* that hee had giuen Baptisme, and the word of God to the Gentiles, saying, why wentest thou to men that be not circumcised

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and didst eate with them, but when *Peter* had declared vnto them the whole vision, they were pacified and gaue thankes vnto God, saying, And therefore hath hee giuen repentance vnto the Gentiles for their saluation. And they remembred the word of the Lord, which hee spake when he ascended vp into heauen: *Go throughout all the world and preach the Gospell vnto all creatures: he that beleeueth and is baptized, shall be saued, but hee which beleeueth not shall be damned.*

Then the Apostles began to preach the Gospel through out all the world vnto euery creature, in the name of the Father, and of the Sonne, and of the holy Ghost; and the sound of them went throughout all the world. And this vision wherein both cleane and vncleane things did appeare, we in Aethiopia expound thus: That by the cleane beasts was meant the people of Israel: and by the vncleane beasts the people of the Gentiles. And for this cause be the Gentiles called vncleane; for that they bee worshippers of Idols, and willingly do the workes of the diuel, which be vncleane: and whereas the voyce sayd vnto *Peter, Kill*, that we interpret in this manner, *Peter*, baptize: and when it is said, *Peter*, eate; that is interpreted, as if he had sayd, Teach and preach the lawe of our Lord Iesus Christ, to the people of Israell, and to the Gentiles.

Moreouer, it is most certaine, that it cannot bee found in any place of the Scriptures, that either *Peter* or the other Apostles did kill or eate any vncleane beast, after this vision.

And also we must vnderstand, when the Scripture speaketh of bread, he meaneth not meate or corporal nourishment therby, but the explication and exposition of Christ his doctrine, and of the Scriptures.

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And surely it were well done for all teachers and preachers of this sheet, which was shewed vnto *Peter*, to teach high and great matters, and not pettie or light things, and such as do seeme little to appertaine vnto saluation, nor thereby cunningly to hunt after this document, as though it should be conuenient or lawfull for vs to eate vncleane things, seeing no such thing can bee gathered out of the Scriptures: for what is the cause, that the Apostles in their bookes of Councels haue taught vs not to eate beasts that be strangled, suffocated, or killed of other beasts, or bloud, because the Lord loueth cleannes and sobriety, and hateth gluttony and vncleanneſſe. And our Lord also greatly loueth those that abstaine from flesh, but much more those that fast with bread and water, and herbes, as *Iohn* Baptist the Eremite did beyond Iordane, who did euer eat herbes: and S. *Paul* the Eremite, who remained in the wilderneſſe foureſcore yeares euer fasting: and S. *Anthonie*, and Saint *Macarius*, and many other their spirituall children, which did neuer tast flesh.

Therefore my brethren we ought not to despise and inueigh against our neighbors, because *Iames* saith, Hee which detracteth his brother, or condemneth his brother, detracteth the law, and condemneth the law: *Paul* also teacheth, That it were better for euery one to liue contented with their owne traditions, then to dispute with his Christian brother of the law: and againe, Not to know more than is behoofull, but to be wise vnto sobrietie, and vnto euery one as God hath diuided the measure of faith: wherfore it is vndecent to dispute with our brethren of the law, or of the difference of meates, because the meate doth not commend vs to God, especially seeing *Paul* the Apostle saith: We shall neither abound if we do eate; nor want, if

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we do not eat. And therfore let vs seek those things which be aboue, and the celestiall food, and leaue off these vaine disputations. Al these things which I haue written concerning Traditions, I haue not done to breed disputation, but that as much as in me lyeth, I may defend and protect my country-folkes against the bitter taunts and reprehensions of many, who setting aside all reuerence, will not stick to defame & reuile that most potent Prince precious *Iohn* and vs his subiects, with slanders and reproches, calling vs Iewes and Mahometans, because we obserue Circumcision, and keepe holy the Sabbath day, like vnto the Iewes: and also for that like the Mahometans, wee fast vntill the Sunne going downe, which they alledge is vnfit for a Christian man to do: and this they obiect against vs most bitterly, that we allow and hold it as lawfull for Priests to marry, as for lay people: this also they omit not to speake against vs, and that most nippingly; for that we, as it were, distrusting in our first Baptisme, be re-baptized once euery yeare, & that women be circumcised as well as men, which custome was neuer vsed amongst the Iewes.

Furthermore, because we hold, that a difference of meats is most religiously to be obserued: and last of all, because we call those children halfe Christians, which before Baptisme be wont to be called Pagans: to which slanders and misreports, I am inforced to say thus much, that I may purge our people from such reproches and calumnies, & that I may make the Doctors of the holy Romane church more affable vnto vs, by whom (how holily I know not) I haue bin forbidden to receiue the body of our Lord euer since I came into Portugall, which is the space of 7. yeares, and that (which I speake with griefe and teares) I am reputed amongst the Christian brethren as an Ethnicke, and

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one accurſed, which he that quickeneth and refreſheth all things, may ſee and diſcerne, to whoſe Iudgement I commit all theſe matters.

And I am not ſent from my moſt mightie Lord the Emperour of Aethiopia, vnto the Biſhop of Rome, and vnto *Iohn* the moſt renowned king of Portugall, to mooue diſputations and contentions: But to begin friendſhip and fellowſhip, and not either to increaſe or diminiſh humane traditions: but that I ſhould inquire and diligently vnderſtand, touching the Hereſies of *Arrius*, Prince of Heretickes: whether the Chriſtians of Europe would meete with vs to ouerthrow the opinions of this man, for the deſtroying of whoſe errors, there was a Councell aſſembled together at Nicea, vnder Pope *Iulius*, conſiſting of three hundred and eighteene Biſhops; and withall, that I might know, whether that be obſerued among the Chriſtians of Europe, which the Apoſtles teach in their bookes of Synods: that is, That a Councell ſhould be celebrated in the church of Chriſt twiſe euery yeare, to diſpute of matters of faith: the firſt of which Councels (by the Apoſtles deſire) ſhould be aſſembled at the feaſt of Penticoſt, the other the tenth of October: as alſo to vnderſtand, how we did agree together, touching the errors of *Macedonius*; for which cauſe there was a Councel of an hundred and fifty biſhops aſſembled together at Conſtantinople, vnder Pope *Damaſus*: and likewiſe of the errors of *Neſtorius*, for whome there was a Councell of two hundred Biſhops, aſſembled together in Epheſus vnder Pope *Celeſtine*. Laſtly, that I might alſo know of the fourth Chalcedonian councel; wherin, for the errors of *Eutiches*, were aſſembled 632. biſhops, at which time *S. Leo* was biſhop of Rome, from which Councell, after many diſputations, and nothing concluded

concluded for the peace of the church, the matter beeing left as it was, they all departed home euery one remaining in his owne opinion: The bookes of which Councels and of others which were celebrated afterwards, our most mightie Lord the Emperour of Aethiopia hath in his keeping: and of this cockle which the enemy of truth, the diuel, hath sowne amongst Christians, my Lord is much grieued and all his subiects which beleeue in Christ.

Our countri-men euen from the beginning of the primitiue Church, haue acknowledged the bishop of Rome to be the chiefe Bishop, whome at this day wee obey as the Vicar of Christ: In whose court we would often bee, but that the iourney is ouer long, and many kingdomes of the Mahometanes betwixt vs, that may hinder our passage: so as, though you should enter into all those great dangers, yet you can effect nothing, although that most wise and inuincible King *Emanuel*, of happie memorie, who was the first that by his nauigations, (not without Gods celestiall assistance) made passage into East India, gaue great hope that it might afterwards be done more commodiously: for he hauing ouercome the Ocean with his nauie, brought the red sea into his subiection, being no whit deterred with the greatnesse of the coast, so as hee might increase the faith of Christ, and (as it were) make a way open to make vse of our friendship.

And seeing that is now done, and that each nation may receiue ayde from the other, wee hope that in short time, by the Portugals forces and our owne, all the Mahometans, and other vnbeleeuing Ethnickes, shall be driuen and expelled from the whole Erithræan sea, and from all Arabia, Persis, and India.

In like manner we trust, by the power of Iesus Christ, that

that it will come to passe, that (peace beeing established amongst all the Christians of Europe) the enemies of the crosse shall bee expelled also from the mediterranean places, Pontus and other Prouinces, that according to the words of Christ, There may be vpon earth, one lawe, one fold, and one shepheard.

Of which thing we haue two Oracles or predictions: one, out of the Prophecy of S. *Ficator*, the other of S. *Synoda* the Eremit, who was borne in the vttermost rock of Egypt: neither of which two differeth from other. And since the time that my most mighty Lord receiued the ambassadors of the most famous king *Emanuel*, the truth of these oracles doth seeme to hasten to an end; for truly our Prince thinks of nothing more, than of that: meditating also (both by his councell & forces) how he may root out all Mahometans from the face of the earth. For these causes, and for others which I haue layd open before the most famous King *Iohn*, the sonne of *Emanuel*, was I sent hither by my most mightie Lord as an Ambassadour, and not for friuolous and vaine disputations: And I pray with an vnfained heart, that the great and mighty God may bring the decrees and indeauours of our Prince, for which I was sent, to a happie end, and to his glorie. *Amen.*

Hauing gone thus far, I will now briefly expound somthing by the way, of the state of our Patriarke and Emperour. And first you must vnderstand, that (by a sollemne custome) our Patriarke is created by the voyces of our Monkes of Hierusalem, which remaine there about the sepulcher of our Lord, his election & creation is in this maner: The Patriarke being dead, our Emperour *Prester Iohn* sendeth foorthwith a speedie messenger vnto Hierusalem, vnto the Monkes there, (as is sayd) who receiuing the

the message and the gifts which our Lord the Emperour sendeth vnto the holy Sepulcher, they presently, and with all possible expedition, elect another Patriarch by the most voyces: but it is not lawfull to elect any other, than one of Alexandria, and one of incorrupt manners, and vntainted conuersation; who being created, they signe their suffrages, and giue them into the Legates hands that came for that purpose: he foorthwith goeth to Cayre, whither when he is come, he offereth that creation vnto the Patriarch of Alexandria, whose seate is alwaies there, to be read.

And when he perceiueth which of the people of Alexandria they haue elected, he foorth-with sendeth the man ordained to such honors, with the Legate into Aethiopia, who by an old ordonance ought alwaies to be an Eremit, of the Order of *S. Anthony*: with whom the Ambassadour goeth straight into Aethiopia, where he is receiued of all men with great ioy and honor: in which busines somtimes is spent a yere or two; in al which time, precious *Iohn* doth dispose of the reuenues of the Patriarke according to his pleasure. Now the chiefest office of the Patriarch, is to giue orders; which none but he can either giue or take away, but he can bestow vpon none, either Bishopricke, or other Church-benefice: this onely belongeth to precious *Iohn*, who dispenceth of all things according to his will. And the Patriarch beeing dead, he whose power and yerely reuenues is the largest, is made heire of the whole substance of all his goods. Moreouer, the office of the Patriarch is to proceed to excommunication against the stubborne, the obseruation whereof is so strict, as the punishment of perpetuall steruing to death is inflicted vpon the offenders.

Indul-

Indulgences he giueth nor granteth none, neither bee any interdicted the Sacraments of the church, for any offence whatsoeuer, be it neuer so hainous, but onely for homicide: the name of the Patriarchship in our speech is called *Abunna*: but he which now executeth the office is called *Marcus*, which was the proper name giuen him in Baptisme, he is a man of an hundred yeares of age or aboue.

And you must note, that we begin our yeare in the Kalends of September, which day alwaies falleth vpon the vigill of Saint *Iohn* Baptist, the other festiuall dayes, as the Feast of the Natiuity of our Lord, Easter and the rest, bee celebrated with vs at the same times they be in the Roman Church.

And this I may not obscurely passe ouer as though it were not so, that Saint *Philip* the Apostle did preach the Gospell and faith of our Sauiour Iesus Christ our Lord in our countrie.

Now if you desire to know of the name of our Emperour, he is fully perswaded, that hee was euer called precious *Iohn*, and not Presbiter *Iohn*, as is falsly bruted abrode: for in one speech it is written with Characters, that signifie *Ioannes Belull*, that is as much to say, as precious or high *Iohn*: and in the Chaldæan tongue it is *Ioannes Encoe*, which beeing interpreted, doth signifie precious or high *Iohn*. Neither is hee to be named Emperour of the Abyssini, as *Matheus* hath vntruly declared, but Emperour of the Aethiopians: and *Mathew* beeing an Armenian, could not throughly vnderstand our matters, especially those which appertained vnto faith and Christian Religion: and therefore he related many things in the presence of the most prudent and most potent king *Emanuel* of happy memory, which

which with vs are nothing soe, and this hee did not with a desire to speake vntruths, for hee was a good man, but for that hee was not throughly instructed in matters concerning our religion: The succession of his Kingdomes and Empire doth not alwaies descend vpon the eldest sonne, but vnto him vpon whome the father pleaseth to bestow it, And hee which now gouerneth the Empire was his fathers third sonne, which hee merited and obtayned by an awfull and holy reuerence to his father, for when his father lay a dying, he commanded all his sonnes to sit downe vpon his throne, which all the rest of his children did sauing he, and he refused, saying, God for bid that so much should be attributed vnto me, that I should sit in my Lords chaire, whose deuotion when his father saw, hee indued him with all his Kingdomes & Empire, he is called *Dauid*, the power of whose Empire, as well ouer Christians as Ethnickes, is large and ample, wherin be many Kings and petty Kings, Earles, Barons and Peeres, and much Nobility, all which be most obedient to his command: In all whose dominions there is no mony vsed, but such as is brought from other places, for they giue and receiue siluer and gold by weight: wee haue many citties and great townes, but not such as we see here in Portugall, the reason whereof (for the most part) is, that precious *Ioan* liueth alwaies in campes and tents, which custome is vsed for this purpose, that the nobility may continually excercise themselues in military affaires: And this I may not omit to tell you, that wee bee compassed about on all sides with the enimies of our faith, with whom we haue many and euer prosperous conflicts, which victories we attribute to gods diuine assistance: written lawes we haue none in vse amongst vs, neither be the complaints of those which sue others expressed

in libells or writings but by words, which is done least by the couetuousnesse of Iudges and counsellors controuersies should be protracted. And this more I thinke fit to shew you, that this *Mathew* was not sent by *Dauid* our Emperor vnto the most inuincible and potent King *Emanuell* of happy memory, but by Queene *Helena* the Emperors wife, surnamed the hand of *Mary*, who at that time by reason of *Dauids*, nonage, tooke vpon her the gouernment of the Kingdomes, being a woman without doubt most prudent and holy: And the same *Helen* (as shee was exceeding well learned) writ two bookes in the Chaldean tongue, one of the which is called *Enzera Chebaa* that is to say, praise God vpon the Organes and instruments of Musicke, in which booke shee disputeth very learnedly of the Trinitie, and of the virginity of *Mary* the mother of Christ. The other booke is called Chedale Chaay, that is to say, the sonne beame, contayning very acute disputations of the law of God. All these things concerning our faith, religion and state of our country, I *Zaga Zabo*, by interpretation the grace of the father, both Bishop and Preest, and *Bugana Raz* that is Captaine, Knight and Veceroy of the Prouince, haue declared, which I could not deny at your request my most deere Sonne in Christ *Damianus*, nor yet any other man desiring to be instructed there in, neither is it lawfull to deny it for two causes, the first whereof is, for that I am commanded by my most mighty Lord Precious *Iohn* Emperor of the Æthiopians, to satisfie euery one that demandeth of me, concerning our faith, religion, and prouinces, & that I should conceale nothing, but faithfully declare vnto them the truth of al things both by words and writing; the other reason is, for that I deeme it very fitting and labour well spent, that our names, customes and ordinances, and the sytuation of our countries should bee publikely knowen, which matters I neuer writ

vnto

vnto any one till this time, nor yet declared in words, not that I was sparing of my labour, but because no Christian, after my comming into portugall, desired to know such things of me, whereof I could not, nor cannot but greatly maruell. And seeing by many arguments I perceiue that you much desire the knowledge of our affaires, I beeseech you by the wounds of our Sauiour Christ and by his crosse to put this my confession of our faith and religion into the latine tongue, that by your meanes all the Godly Christians of Europe, may vnderstand our customes & the integrity of our maners. Moreouer if in your trauells you hap to goe to Rome, then let mee intreat you to salute in my name, the Pope & the most reuerent Cardinalls, Patriarches, Archbishops and Bishops, and all other the true worshippers of Christ, by Christ Iesus in a kisse of peace, and that you will desire of the Pope, that hee will send vnto me *Francis Aluarez* furnished such letters, wherby he may answere my Lord the Emperor of Æthiopia, that after my long stay I may returne into mine owne country and visit my owne mansion house, for I haue bin long here detained, that before my death (which by reason of my great age is at the dore) I may effect that which I am commãded. And that hauing furnished this Embassage I might dedicat the residue of my life vnto God, & only spẽd my time in deuotion, moreouer I intreate you if you finde any thing in my writings not well penned, that you will frame it to the latine phrase, but in such manner as in no point you alter the sẽce: & lastly I desire you that in your translatiõ you wil search the old & new testament, that you may know from what place I haue alleaged my authorities, that you may be more certain in your translation: but if I haue not handled euery thing so happily as may satisfie those which bee curious, I am to be pardoned by reasõ of my want of *Chaldean* bookes whereof I haue none, for those I had I lost by

misfortune in my iourny: wherefore being destitute of the vse of all bookes, I could speake of nothing but what was fresh in my memory, yet haue I deliuered all things most faithfuly.

Farwel my deare beloued sonne in Christ. Vlispone the twenty foure day of Aprill, in the yeare of our Lord God 1534.

When I had finished this busines I remembred my selfe of that place whereas I say that Christ descended into hel for the soule of *Adam*, and for the soule of Christ, which the same Christ receiued of his mother S. *Mary* the virgin.

Of which thing wee haue an assured testimony in those bookes which wee call the bookes of gouernance, which Christ Iesus deliuered vnto his Apostles, in which bookes be expressed these words, which be called the misteries of doctrines, by whose authority and testimony we all of vs continue in this opinion without doubting: but after I came into Portugall I found diuines teaching a contrary doctrine against all our opinions, which is so certaine, as wee doe not onely beleeue this, but also affirme that the soules of all men had their beginning from *Adam*, and that as our flesh is of the seed of *Adames* flesh so like-wise our soule being, as a candle, kindled by the soule of *Adam*, had her originall and nature from *Adam*, whereby it appeareth that we bee all the seede of *Adam* both of the flesh and of the soule.

All the relation aboue sayd was written and subscribed with the Embassadors owne proper hand with the Chaldean caracters.

The deploration of the people of Lappia by the same Damianus a Goes.



I Thinke it not vnfitting (moſt worthy Biſhop) to make ſome mention in the end of this treatiſe (becauſe this alſo appertaineth to faith and to the vnion of the Church) of *Iohn Magnus Gothus* Archbiſhoppe of Vpſalia in the Kingdome of Suetia, that by him we may be moued to take compaſſion of the people of Lappia: for this *Iohn Magnus Gothus* was borne of very good parents and rich, maruelous well ſeene in the Scriptures, and of an honeſt conuerſation, and ſo addicted to the Roman Church, that for the zeale therevnto, he loſt the great Archbiſhoppricke of Vpſalia with all the reuenewes thereunto belonging, amounting to forty thouſand crownes a yeare, and al his patrimony beſides, and hauing loſt both dignity and goods, and toſſed in the variable ſtreames of fortune he lay cloſe in Pruſſia, liuing poorely a long time at the Citty Daniz in Germany, where (while I was diſpatching my Kings affaires in thoſe parts of Germany) I grew into great familiarity and indiſſoluble friendſhip with him, and with *Olaus Magnus Gothus* his brother: which two I afterwards found vnlooked for, at Vecenza, in poorer eſtate then befor they wer, vnto which place they went purpoſly, by reaſon of a councel divulged, wherby they conceiued much hope for themſelues and redreſſe of their calamities: And when the councell was diſcontinued & adorned, thoſe good mẽ being vtterly depriued of al their goods, wherwith while they inioyed them, they often in thoſe Northerne parts contended much

much in defence of the Roman Church, and yet would haue contended (if matters had prospered) remoued to Venice, there to get their liuing either vpon others liberality, or by their owne industry, and labour, which was cheefly in teaching and instructing others, for other succor could they get none, but that they repoſed their whole cõfidence in Gods assistance: whither when they were come, they were very curteously intertained, only of *Hieronymus Quirinus* the Patriarke of Venice in his Patriarchship, and ther they remaine to this day expecting the divulging of that councel; vnder the Archbishoppricke of Vpsalia is contained a great part of that large and vast prouince of Lappia, the people wherof be ignorant of the laws of our Sauiour Christ, which (as I vnderstand by many good and credible men) proceeded from the abhominable extortion and couetuousnesse of the prelates and nobles, for if they were Christians they should bee free from those taxations and tributes, wherwith they as Ethnickes be punished: on the other side the nobility and Bishops wax rich and welthy, and therefore they forbid them to be Christians, leaſt bearing the sweet and delectable yoke of Christ, they might withdraw from there tirany, and extortion, some part of their gaines, and diminish some parte of their taxations, wherby that miserable nation is most beastly and insatiably vexed and oppressed by those Monarches, bearing the burthen most impatiently, for if they were Christians they should pay no more tribute vnto them than other Christians pay vnto their princes: And therefore nothing regarding the saluation of so many soules, they preferre their horrible & sacrilegious gaine, before the true Faith and Christian religion: so as they may rightly bee saidto carry the keies, and neither enter them-selues, nor suffer others to enter. O insatiable coueteousnes and intollerable impiety, and

from

from Godly brests to be expelled both by weapons, writings and all our forces: and without doubt it had beene quenched and buried by this time, if this good man were restored to his former dignity, for he desireth nothing more, nor meditateth of any thing more earnestly, than that this people may be reduced to the faith of Christ: nor doth he lament for any thing more, than that by his means (as he euer desired in his hart) these miserable beasts (as yet by reason of their impious religion) be not made the flocke of Christ, by imbracing the Christian faith: nether doth he complaine so much for the losse of his Archbishoppricke, nor that he was thrust from his goods, left him by his ancestors, as for that hee wanteth strength, aid and substance where-with to cure this plague of Lappia, to bring them vnder the yoke of Christ, and to vnite them to the Roman Church: And this hee often-times confirmed by his letters sent me: wherewith my selfe not fully contented made earnest mention of this businesse, in the end of that first Embassage of precious *Ioan*, which I dedicated to the same *Iohn Magnus Gothus*: neither did I then satisfie my selfe in this businesse, but by my letters dealt with *Erasmus Rothrodamus*, that hee would commit the cause of this matter to writing. Afterwards liuing in his company (for I was with him at Friburg Brisgoia the space of 5 months) I had speaches with him of that busines, by which meanes he was induced and appoynted to frame a iust volume of this matter, but being preuented by death, the substance of the busines he had vndertakē was vtterly dissolued, notwithstanding vpon his death, he concealed not the wicked Ecclesiastical impiety, which truely he did, that he might accuse al Christians to whome God hath graunted power and learning, and cry for reuengement against them in the last iudgment before Christ the iust Iudge of all men.

the Christian Princes & Monarches may now see what account and reckoning of so many lost soules they can make at the last day before the Tribunall seate of Christ, where is no place for pardon or grace, and where no excuse nor faire speaches will be receiued. And you, most reuerent Bishop, are only he that can cure this infirmity, you only are hee that can shew vnto this people the waies of the Lord, and direct them, that they may walke rightly in the same: you onely are able to redeeme them from the lowest hell: by you little children may come vnto Christ, and by the power of thy right hand bee deliuered from the bondage and deceits of the Diuell, and inioy the plentifull redemption of Christ, both in this world and in an other. Behold what reward thou shalt obtaine if by your labour that great harueſt may be carried into Christs barne, and no doubt you will carry it in, if once you begin.

There be at this day with *Gostavus* King of Suetia and Gothia some great peeres & states that be fallen from the Romaine Church: there be some in those Kingdomes also that do altogether dissent and disagree from the right Diameter and true course of religion, vnto these by your dignity & pastoral function, may you direct your letters, requiring them by the woundes of our Sauiour Christ, (whome all men, though neuer so farre differring from the Roman Church, doe acknowledge to bee Gods sonne and our Sauiour) that they will permit and suffer this East and West Lappia, with those large prouinces of Finmarchia Scrifinia and Biarmia (the greatest part whereof knoweth not Christ) to come and imbrace the sweet yoke of Christ: and that they wil extort no more from them, then other Christian Princes are accustomed to take from their subiects, either by course of law or by voluntary extorsions.

And

And it were good, not onely to send letters, but learned men also, and men of approoued sanctity and holynesse of life, that these Prouinces may be annexed to the Romaine Church by the faith of Christ: whom (together with the people of Æthiopia) being reduced to the right law of Christ, although the people be offended, yet the Lord shall raigne, sitting vpon the Cherubins, and although the earth be mooued, it shall reioyce, and all Ilands shall bee ioyfull. Farewell right reuerend and high Bishop in Christ Iesus, Amen.

From Louzine, in the Calends of September, in the yeere of our Lord God 1540.

Of the situation of Lappia, and of the *inhabitants of that country: by the same* DAMIANVS A GOES.

THE country of Lappia (through which runneth the Botnian sea) is deuided into East and West Lappia, the vtmost part of which sea is Tornia, vpon the East part it ioyneth vnto the white lake, towards the North it compasseth diuers Prouinces, and so extendeth it selfe to a place vnknowne, and inclining Westwards towards Island, it ioyneth vnto part of Noruegia: vpon the South it is compassed about with the other part of Noruegia, with Suetia, Finland and both the Botnias.

East Lappia hath in it a church dedicated to Saint *Andrew*, in the eighty fourth degree of the eleuation of the pole,

pole, which is adorned and beautified with a magnificent and sumptuous Sepulcher, and with men skilfull and learned in the holy Scriptures. This Church is vnder the Archbishop of Vpsall, within whose Dioceſſe it is, and yet, notwithstanding the neighbors round about that church, whether it be by the careleſneſſe & negligence, or through the couetouſneſſe of the Prelates, and great men, do not acknowledge Christ (as is reported). *Lappia* in the Latine toung is interpreted a fooliſh and ſotriſh or hartleſſe nation, which name (as I thinke) is impoſed vpon them, for that the ſoile by the continuall and binding cold, being as it were dull, is leſſe apt eyther to receiue or bring forth fruites: the naturall borne people of Lappia be very ſtrong ſet, and of a middle ſtature, they be mauelous nimble and dexterious in vſing their bowes and darts, which practiſe of throwing the dart they exerciſe euen from their infancy, in ſuch ſort, that if a boy ſhoote at a marke and miſſe it, he hath no meate giuen him vntill he haue hit the marke: inſteed of other garments they weare skins finely ſowed togeather, where-with they defend them-ſelues from the cold; which they be ſo accuſtomed to indure, that if need bee, they will ouer-come it without any defence at all of thoſe skinnes: their dwellings are in tents, for of houſes they haue no vſe, becauſe they often remooue out of one place into another: other courſe of life haue they none then hunting, fiſhing, and fowling, wherein they bee maruellous expert and skilfull, for in that Prouince is great aboundance of thoſe things. They vſe no tillage, and they haue ſhips made without any Iron nailes or pins, which being charged and burdened with fiſhes dried in the ayre, and with pelts, or skinnes, they tranſport them to their neighbours, and bordering people, and get for them in exchange

exchange victuals and money, in dooing whereof they vse no speach but signes and becks, which onely hapneth through the barbarousnesse and harshnesse of their language, which their neighbours can by no meanes vnderstand, for otherwise they bee very wise and cunning in their exchanges.

The people be very valiant and warlike, in steed of horses they vse a kind of beasts, which in their language bee called *Raingi*, beeing of the stature and coulor of Asses, hauing clouen hoofes: they be made & horned like Bucks, but that they be couered ouer with a kind of downe, & be not so long, nor haue so many branches as Bucks hornes haue (as we our selues haue seene:) these beasts be of such wonderfull swiftnesse, that in the space of twelue houres, they will draw a chariot thirty Germaine miles, and in their going, whether they go swift or softly, by the stirring of the ioynts of their legges, you may heare a noyse like vnto the cracking of nuts. The religion of this people is to worship the fire and pillers of stone for gods. They presage and iudge the euent of the whole day, by euery liuing thing that meeteth them in the morning: they obserue matrimony, and bee exceeding iealous: they bee so famous in inchantments, that amongst many other very strange and almost incredible things to bee reported, which I omit to speake of, they will by their inchantments stay a ship vnder full saile, so stone still as no force of windes can remooue her: which euill is cured with Virgins excrements, beeing layde vppon the hatches of the shippes, and vppon the benches where the rowers sit to rowe, for these Virgins excrements (as I haue heard reported by the inhabitants) those spirits doe naturally abhorre.

Certaine

Certaine things concerning the Æthiopians, collected out of Ioseph Scaliger *his seuenth Booke:*

De emendatione temporum.



His is not the first time that the name of the Christian Æthiopians, hath beene heard amongst vs, for their Churches be not onely at Ierusalem and Constantinople, but for a space it hath beene lawfull for them to solemnize and celebrate their sacrifices at Rome and Venice, and many things may be vnderstood of them and of their customes, both by the Portugals nauigations, and by the booke of *Francis Aluarez* trauels, who went himself into Æthiopia. For as yet wee haue onely heard of the name of Æthiopia, but it is strange that the name of the Emperour of Æthiopia, in our great grand-fathers dayes, was first knowne to vs out of Asia, not out of Æthiopia: for before these three hundred yeares the Æthiopian Kings had euer large dominions in Asia, especially in Drangiana in the confines of Susiana, in India and in Sinus, vntill the Tartarian Emperours expelled them from their gouernment in Asia: for the Abyssini beeing vanquished and expelled from the country of the people of Sinæ, by *Cingis* King of Tartary, *Vncan* the great Emperour of Aethiopia being slaine, shortly after *Cincan* the sonne of *Cingis*, and *Cincanus* sonne *Bathin can*, did vtterly expell and driue out all the Abyssini, from Moin aud the kingdome of Sinæ, and compelled them to flye into Affrick.

Surely wee haue often wondred, that a nation at this day altogether ignorant in sea-faring businesse, should be so

so mighty and potent, both by sea and land, that they haue inlarged their dominions from Æthiopia to the people of Sinæ.

In those dayes the knowledge of that Emperor came vnto vs, but by the name of *Prestigian*, which in the Persian tongue (now vsed almost throughout all Asia, as Latium is in the West) signifieth *Apostolicke*, vnder which name is certainly vnderstood, a rightfull and Christian King.

That the gouernment of the Aethiopians was great and large in Asia, is signified by the Aethiopian crosses which are in Giapan, Syna, and other places, as also by the Temple that is situated in the Region of Maabar, and dedicated to Saint *Thomas*, which hath crosses, and many other things in it, as are in Aethiopia, and is builded after the Aethiopian fashion, and (that which is more) retaineth as yet the Aethiopian name.

FINIS.

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THe true opinion of Diuines concerning mans originall. Chap. 1.

The false opinion of the Ethnicks concerning mans originall. Chap. 2.

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